

# The Citizen

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*"There are some who desire to know with the sole purpose that they may know, and it is curiosity: and some who desire to know that they may be known, and it is base ambition: and some who desire to know that they may sell their knowledge for wealth and honor, and it is base avarice: but there are some, also, who desire to know that they may be edified, and it is prudence, and some who desire to know that they may help others, and it is charity."—S. BERNARD.*

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# The Citizen

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## Life and Education.

In the May number of THE CITIZEN we propose to reprint, by the courtesy of Messrs. Charles Scribner's Sons, Professor George Saintsbury's essay entitled "Thoughts on Republics," which was published in his volume of "Miscellaneous Essays."

This essay is a thoughtful criticism of republics containing certain arguments which are undoubtedly well-grounded but which can, we believe, be satisfactorily met by a thoughtful consideration of the matter. We therefore offer three prizes of \$25.00, \$15.00 and \$10.00, respectively, for the three best essays

of not more than 2500 words in reply to Professor Saintsbury's arraignment.

The conditions of the contest are as follows: The competitors must have attended University Extension lectures during the season of 1895-96; the essays must be sent to the editor of THE CITIZEN by July 1; each essay must be signed with a fictitious name and accompanied by a sealed envelope containing the writer's real name with the *nom de plume* written on the outside; the envelope must also contain a statement as to what University Extension lectures the writer has attended, the name of the lecturers, the subjects of the lectures, and the name of the secretary of the centre; the papers will be submitted to a competent committee appointed by the Board of Directors of the University Extension Society; this committee will select the six best papers and refer them to a final committee of judges consisting of the Rev. W. Hudson Shaw, and a distinguished American scholar, who will decide upon the best three; the envelopes bearing the fictitious names of the successful competitors will then be opened in the presence of a committee representing some of the leading University Extension centres, within convenient reach of the office of THE CITIZEN, and to the persons named in the envelopes the prizes will be awarded in the order named by the judges.

THE CITIZEN reserves the right to publish any essay that is presented.

THE case of Joseph Owen is an example of what University Extension may do for choice minds which have been denied other opportunities of cultivation.

Joseph Owen was born June 7, 1871, at Oldham, in Lancashire, the son of a basket-maker. He left school at the age of thirteen and worked in the mills until he was fifteen. He then spent ten months as a pupil teacher; that is to say, he taught elementary branches in the public schools and in turn received instruction from the older teachers. After this he entered a machinist's establishment

and remained there as clerk for six years. For seven years he attended University Extension courses in his native town, and by winning summer meeting scholarships he was enabled to go to the Oxford Summer Meeting for four or five years. He had made the discovery that he had a mind and determined to go to college. Last June he went to Oxford, was matriculated in Balliol College in October, and without examination secured a £50 "exhibition," the technical name for a scholarship provided from a fund devoted to the education of poor men. All who knew the young man personally were convinced that he possessed rare intellectual gifts, but last November he won a triumph which announced his mental powers to the academic world in England, for in open competition he gained the Brackenbury Historical Scholarship of Balliol. His competitors were men who had received the best preparatory training that England can give, and it appeared so extraordinary that this recruit to learning should have bested the best that the question was asked point blank whether or not any favoritism had been shown. The reply was in no way ambiguous; marks were taken off his grade because he was deficient in the languages and over age, and even then he was above his rivals.

Such a record does not pass unnoticed in England; many prominent men have interested themselves in the fortunes of Owen and anything less than a very brilliant career will be a disappointment to men of note throughout the kingdom: he is a marked man. A fund has been started to pay his expenses through the University, for he is very poor. Mr. W. Hudson Shaw has generously permitted the University Extension Society to publish his lecture on "Lucius Cary, Lord Falkland" to be sold for the benefit of his friend, Joseph Owen. The pamphlet is sold for twenty-five cents at the University Extension office.

We need not, however, look to England for solitary examples of men who have been encouraged directly through their University Extension studies to enter college. A gentleman in North Philadelphia, some years past the average age of college matriculates, has recently decided to give up his business and

devote his accumulated savings to a university course at Harvard. And his impulse to do this comes directly from his University Extension studies.

We need no very extended experience to be aware that everywhere there are young men and women of fine intellectual endowment who are going to waste because they have never found themselves. We believe that University Extension is one quite practical means of ministering to the necessities of such.

It is not, however, primarily for the chosen few that University Extension is intended. The Joseph Owens are exceptional. Genius, —talent, if anybody is chary of the former word—is always exceptional. The formative forces of mankind are not working for the perfection of the genius but rather for the improvement of the masses. For better or for worse society is set toward democracy, and it is of tremendous importance that the democracy be intelligent; it is in vain that we perfect the machinery of government if the governors are venal and the governed indifferent; it is useless to enact laws unless there is a popular sentiment which demands the enforcement of the laws; we waste our breath in preaching a higher civic morality unless the people wish to be moral; we are idle dreamers if we base our hopes of a purified republic on any other foundation than the character of purified and enlightened citizens. "By the soul only the nations shall be great and free." There are but two influences which can make a better state by making better citizens, and these are religion and education.

It is not sufficient to instruct the people in the specific science of state-craft; they must be *educated* in the primary sense of the word; all their faculties must be *led out*, developed; their mental horizon must be broadened, their narrow prejudices dispelled, their ideals raised. And education must never cease; it is foolish to sharpen the wits in college and then leave them to go to rust throughout all the remainder of life. University Extension undertakes to encourage education among adults. And it is content for the most part to work with the plain, comfortable average of humanity,

believing that after all it is upon just the mediocre mass of mankind that the hope of the world depends.

AND so Philadelphia must do without pure water. Common Council has so decided. Scientific experts had delivered a unanimous opinion that filtration is necessary to the health and safety of the city; the citizens wanted it; a majority of the councilmen favored it; but to pass the measure providing for experiments as to the best methods a two-thirds vote in councils was necessary, and so a minority of councilmen have defeated the will of the people and left the city in jeopardy.

There is no question at issue; it is simply a plain case of the people's representatives despising the will of the people. It is admitted that a majority wants filtration, but, as one member of councils said, in a phrase which deserves to become historic, "the mere fact that there is a majority against us should not influence us," and this heroic utterance of higher ethical principles he emphasized in words that would have been blasphemous had they not been ridiculous: "If majorities had counted the world would be in barbarism to-day. The Master Himself, when He was on earth, was in a minority, but we concede that the majority was wrong." This is probably the first time that divine authority was ever cited in defence of the preservation of bacteria.

The case is perfectly simple: In addition to the inorganic matter, mud and coal dust, which every Philadelphian, except a few councilmen, sees with disgust, there are in the water disease-breeding germs derived from the sewage of seven cities. Some of the councilmen have been so hardy as to deny the existence of these germs; they should try the microscope. Others talk about the efficacy of subsidence, but our reservoirs are not large enough to give time for subsidence, and no steps are being taken to enlarge them. Yet other councilmen have professed friendliness to filtration, but object to appropriating \$250,000 to experiments. The experiments are necessary as an economic measure. No reputable scientist doubts that sand-beds will purify the water, but if mechanical devices are cheaper, and will do the work equally well, it is surely a sensible business

proposition to ask that this fact be demonstrated. Mechanical filters have not as yet been operated on a scale sufficiently large to warrant their introduction without experiment in Philadelphia.

It is unfortunate that foreign nations have not the keen American sense of humor. The Spaniards, for instance, are an absurdly serious-minded race, and fail entirely to understand the spirit of our jokes; when they read the speeches of our senators they conclude that they have been insulted; and they arrive at a similar conclusion when they hear that the students in certain American colleges have torn their flag and burned their king in effigy.

According to the admission of the leaders in one of the recent college demonstrations the whole thing was done "in fun." Certainly nobody in America attaches any serious importance to such outbursts of youthful mirth; we know our students, their whims and their pranks; but the Spaniards do not know them; they suppose that here as in Spain the students are the agitating body, and that a college riot here has the same significance which it has in Spain. This being the situation our college boys should refrain from further anti-Spanish jokes. The Spanish students are evidently a somewhat silly lot of young men, and their example is not worthy of imitation; their foolish explosions of wrath have been so violent that the government has had to disperse them by closing the universities; the trouble is that when the people of Spain read the highly-colored reports which our sensational newspapers make of college larks in this country, they conclude that the authorities by not interfering are lending encouragement to the demonstrations; they cannot understand that these things mean no more to us than a "cane-rush." Recognizing the aggravating effect which such a misunderstanding has upon the international situation, our students should exercise more care and find some other means of entertaining themselves. America has all it can do to prevent mischief as a result of the antics in the United States Senate; that body is beyond the appeal of reason, but we think better things of our college students.

### Right-Handedness.<sup>1</sup>

All educators have an interest in the subject of right-handedness. The higher the civilization the more highly does one hand, almost universally the right, develop in education. The term right-handed is used to express one-handedness, the preferential use of one hand. Statisticians show that the left is the preferred hand in a little over two per cent. Some scientists hold that man is not naturally one-handed; though there is a general agreement that he is the highest of animals because he has one hand and side more highly organized or efficient than the other. Some, like Professor Ball, do not regard right-handedness as the cause of the superiority of man, but the consequence and sign of his moral pre-eminence. On the other hand there are those like Sir Daniel Wilson, who hold that not only do man's two hands serve higher purposes in manipulation and manufacture than the ape's; but man rises higher in the scale of intelligent superiority by converting one hand, the right, into the favored organ of his will.

The claim that left-handedness and ambidexterity prevail among savages and primitive mankind is not verified by scientific inquiry. Actual observation of savage races shows that they are right-handed. Important evidence as to primitive man as well as to existing savages is derived from the manner of drawing profiles, as the unskilled draughtsman always draws his profiles looking toward the median line; those drawn by the right hand face toward the left, and *vice versa*. Some experiments made for me recently by some of the Philadelphia public school principals showed that in upper grades, where some instruction in drawing has been given, there were seventeen per cent of the profiles drawn facing the right, while in the lower grades, where unskilled draughtsmanship prevails, only two-and-a-half per cent faced to the right, a proportion corresponding to the ordinary number of left-handers. It is claimed that primitive man was ambidextrous because such relics of his art as are extant face either way; but the great majority are apparently right-handers

as they face toward the left. Such art as is left by the Egyptians, Assyrians, and the primitive Mayas of America show almost all profiles facing to the left, except when turned to preserve the balance in groupings of figures. In the manufacture of flint arrow-heads it is claimed that the points of many were deflected to the right because the artificers used the left hand; but the grain of the stone had more to do with such changes than the use of either hand.

Right-handedness influences the vocabulary of all languages. It is said that among the native Australians, Fiji Islanders and Samoans, to be right-handed means to be dexterous, proper, strong; while left-handed means erring, mistaken, unstable. Some of our Indians derive the term right-hand from the verb, "I know how." In Hebrew, Greek, Latin and modern languages, to be left-handed signifies to be sinister, crooked, awkward and worse. The primitive abacus was formed by the fingers of the hands. Those of the left hand were counted up to five, then the right followed. Grimm says this may explain why in different languages the words for the left refer to the root of five, those for the right to the root of ten, *e. g.*, *dezia* and *dextra* to *deka* and *decem*. The right is a term associated in speech with what is honorable, while the left is the symbol of degradation.

One-sidedness affects not only the hand, but we find that the right eye is regarded by many scientists as better adapted for using the microscope and telescope. Some say that while the left eye sees as vividly, the right sees more intelligently in using the microscope. The right ear seems stronger, more discriminating. The teeth on the right side appear earlier, as a rule, and have more strength and durability. It is claimed that the right side of the body does not die as soon as the left; the right radial pulse in dying can be felt after the left has stopped beating. Dr. Brown-Sequard thinks the left side of the spinal chord is more concerned with nutrition and the right with the functions of animal life. Congenital and degenerative defect is more likely to attack the left; but whatever stimulates excess of vitality, favors those diseases which affect the right side. On the right such hypertrophies as extra thumbs, toes and other organs occur.

A popular theory holds that right-handedness was acquired through the more vulnerable left side needing protection, causing the right arm to be the only one used for attack; the left arm was called the shield arm, and the right, the sword arm. It is generally agreed, however, that right-handedness is not a result acquired by habit, training or education, but is due to some natural anatomical cause. The

<sup>1</sup> This paper, prepared for THE CITIZEN, is based upon an address upon the Problem of Bilateral Asymmetry in Physiology and Psychology, delivered before the March meeting of the Anthropological Section of the Academy of Natural Sciences, by Professor F. Edge Kavanagh, who will be one of the assistant instructors in the Department of Psychology of the Summer Meeting of the University Extension Society at the University of Pennsylvania. Professor Kavanagh has been teaching psychology for two years at Ursinus College, Collegeville, Pa., to which he came from the faculty of the Brooklyn Polytechnic Institute.



crossing of the nerves as they pass from the spinal cord to the brain causes the movements and sensations of one side of the body to be associated with the opposite side of the brain; so we find right-handers are left-brained and *vice versa*. Sir Daniel Wilson in his book on this subject finds that the one-sidedness of muscular activity is caused primarily by the dominant influence of one cerebral hemisphere in relation to the discharge of nerve force to the opposite side of the body. He claimed that a right-handed man's left brain would weigh more than the right brain and *vice versa*. This is not capable of verification, as no anatomist has been found who is so skillful that his knife, cutting down through the basal ganglia, can divide the brain into two exact halves separated by a perfect median line. Great advances are made constantly in our biological laboratories; we can cut a section of the brain one ten-thousandth of an inch in thickness, but we are not yet in a position to ascertain the relative weights of the cerebral hemispheres.

It is also asserted that the one-sidedness of the brain is due to the arrangement of the arteries causing a more direct supply of blood from the heart to the left side of the brain, thus rendering it the seat of superior vital force, and thence follows, in consequence, the preferential use of the right hand.

A cause for right-handedness may be suggested in the fact that all voluntary effort, however slight, is associated with increased strain upon the organs of respiration and the viscera generally, as is shown in psychological laboratories in all experiments of innervation and inhibition of the movement. Purely mechanical causes do so much in altering the lines along which the growth and evolution of organic forms proceed, that it is only necessary to take into consideration a very minute preponderance of weight or force in the putting forth of muscular effort to account for the preferential activity of one side of the body. An exceedingly slight displacement of the centre of gravity from the median line, which begins after the second month of fetal life, ought to be sufficient to produce a number of concomitant variations in the anatomy and functions of the visceral organs, and especially in the right lung, hardly noticeable, but still just enough to account for the deflection of the main current of intelligent, difficult, specialized, muscular activity to the hand and arm of one side rather than the other.

A concomitant is not necessarily a cause; but it is more likely that the cause of right-handedness is to be found in variations in the viscera, rather than in the brain. After the second month the apex of the embryonic heart

is crowded to the left by the liver. The right lung has three lobes, the left only two. Professor Baldwin, of Princeton, reports that in his experiments his child used either hand to grasp a coveted object, when so close that no exertion was needed; but as soon as it was removed several inches, and muscular effort accompanied by rapid breathing followed, the right hand only was extended. It may not have been until the exertion brought the lungs into play and the one-sidedness of the viscera became operative that the child showed any preference for either hand.

This visceral-mechanical cause may also account for the lack of symmetry in the two sides of the brain. The one-sidedness of the viscera, slight as it is, may cause 96 to 98 per cent of mankind to be right-handed; and their being right-handed makes them left-brained through the pyramidal decussation of the nerves connecting the right side of the body with the left half of the brain. The chief difference between the cerebral hemispheres lies in the fact that the developed centres for speech and writing are located on the side of the brain opposite to and therefore connected with the preferred side of the body. There are portions of both sides of the brain capable of being developed into two centres for speech and two centres for writing, although only one of each kind is fully developed in the whole brain. Aphasia, the loss of speech, when it occurs in a right-handed man, is associated with paralysis of the right side of the body and disease of the left side of the brain. The same is true of agraphia, the loss of writing. A sufferer from aphasia or agraphia may gradually recover the lost power through the development of a new speech or writing centre in the unused and undeveloped area adapted to such work in the opposite side of the brain. The conditions are reversed in the case of a left-handed man, except when he is trained to use the right hand in penmanship. In that case, while his speech centre has been developed on the right side of the brain, his writing centre is developed on the left.

The speech centre is always developed in that half of the brain whose motor-area is the more highly organized because connected with the preferred side of the body. Primitive speech, rudimentary vocal expression, was originally merely an explosion of breath, as a sigh, or a groan, or a grunt, giving a vent to inhibited muscular activity restrained from exertion, such exertion being always accompanied by a strain upon the respiratory organs. In gesture the inhibition of mechanical effort is partial, whether of hands, feet, whole body, or only the facial muscles. With the higher evolution of consciousness and conscious



inhibitory control, in lieu of mimetic repetition of mechanical effort, a partial mechanical expression of such effort in dramatic gesture would be substituted, and the respiratory accompaniment of explosive vocal expression would be used as a supplement. Gesture and primitive speech are thus always associated in origin. The preferred hand is always the gesture maker; therefore the speech centre is always found developed in the half of the brain corresponding to the preferred side of the body. While the cerebral histologist cannot explore the ultra-microscopical regions of the brain, and much of the meaning given to the so-called centres is only a provisional meaning, yet the clinical evidence of the pathologist confirms the physiologist in affirming that there is never more than one speech centre functioning in the whole brain, and that it is always developed in that half of the brain whose motor area is the more highly organized, the left brain in a right-hander and the right brain in a left-hander.

That the one-sidedness of the brain is the effect and not the cause of one-sided muscular activity is in harmony with current biological doctrine as to the evolution of the brain and nervous system. The mind is not to be identified with its physical organ, or with the exercise or product of any functions of the bodily organism; still the co-ordination and interdependence of psychical and physical life are most vital and intimate. The physical organ of mind is the brain, or more broadly, the central nervous system; and as the stages of evolution ascend upward towards the highest forms from that shapeless *blob* of protoplasm, the *amœba*, the development of the nervous system, including the brain, follows the development of mechanical activity. Any advance toward more highly organized mechanical movements is the immediately determining cause of an ascent toward a higher stage in the building up of nervous mechanism. In the *amœba* the contracting movements of flexion retarding well-being and causing rudimentary pain, and the expanding movements of extension advancing well-being and causing rudimentary pleasure, preceded all differentiation in nervous organization. When we rise to the top of the scale we find that in man this law still holds, and that he is left-brained because he is right-handed; so the crowning instance of mechanical movement preceding and affecting nervous development is pointed out to us by the right hand. A startling confirmation is also found in the fact alluded to above, that a left-hander taught right-hand penmanship develops a writing centre in what for him is the wrong side of the brain, opposite to the side containing the more highly organized motor-

area and speech centre, showing us that the mechanical activity of one hand is the cause of one-sided cerebral development.

Teachers are confronted by the question as to whether children should be taught to use both hands equally well in writing, drawing, and other skilled employments. Because idiots use both hands equally well they are called ambidextrous; but it is really because they use both hands equally ill, equally feebly and badly, below the level of skill or specialization. It is better to be one-handed than two-handed. One-handedness is a condition of the most highly organized mechanical effort, which is mediocre unless specialized. Higher organization, division of labor, differentiation of function emphasize the preferential use of one hand in more difficult activity. Ambidexterity would lower the skill of the preferred hand and exalt the other; but the average of efficiency of the two hands would never rise to the cunning of the dexterous member. There is no analogy between binocular vision and bimanual activity. The mechanical adjustments of the eyes are two-sided, or double, the co-ordination being automatic; while the co-ordination of the two hands is always the result of conscious, voluntary control, sporadic, or else so constantly associated with certain movements at an earlier period, that muscle memories are developed by the actions becoming habitual, even instinctive; but none the less they are voluntary in origin. Conscious activity is preferably one-handed on account of the saving in time, there being thus no hesitation as to which hand to use in immediate responses to environment. If in grasping, picking, etc., there be a choice as to which hand to bring into use, the movement will be slower than when one hand is instinctively and invariably preferred. One-handedness by making action readier in adjustment has a beneficial effect on the rapidity of thought and on the whole development of mental life.

Still it would be desirable to improve the efficiency of the subordinate hand. In many of the arts a high efficiency is required of both hands; but this is a long remove from absolute ambidexterity.

All that can be definitely said of left-handedness is that it is never sporadic or isolated unless family statistics reaching back and out far enough are missing. Some ancestor more or less remote, some relative near or distant always appears with the same abnormality. The term abnormality merely intends to signify non-conformity to type. Genius is another abnormality, more remarkable only on account of its rarity, left-handedness coming twice in every hundred, genius not quite so often. An abnormality may be caused by

any one of a number of conditions, positive and negative, and it need not necessarily be the contradictory of the principal determining factor in originating and maintaining the normal status.

Should left-handers be taught right-handedness? Against the practice rises the argument that the left-hander when taught right-hand penmanship, develops a writing centre remotely separated from the speech centre in the opposite side of the brain. This, it is claimed, may cause confusion in the brain. If so serious an affection as word-blindness can be caused by tumor or other growth obstructing the path of communication between two centres located in the cortex of the same hemisphere, the danger of obstruction is much increased when the path to be traversed connecting the two centres runs from the external surface of one hemisphere down through the commissural tracts and outward to the cortex of the other side.

On the other hand it may be said that learning to be right-handed gives an immense practical advantage in better adaptation to the customs and conveniences of our civilization which are adapted to the use of the right-handed. Buttons, tools, scissors, even corkscrews, will be found to be constructed for the right-hand. A left-hander meets with inconvenience and difficulty unless he adapts himself to the use of his right hand in writing and in many employments in the arts.

Another consideration which may appear trivial, but is, nevertheless, of great importance, is that the left-hander finds himself out of harmony with his social environment. The natural repulsion inspired by the sight of what is strange and apparently awkward and uncouth, has handed down from darker ages a superstitious prejudice against the left-handed amounting to an unjustifiable though widespread belief in his mental and moral crookedness. The most serious effect is a subjective one. He himself gets the feeling that he is odd and abnormal in an unfavorable sense and it reacts badly upon him, lessening his confidence, conceit and ambition.

At the Psychological Laboratory of the University of Pennsylvania some interesting experiments have just been conducted in connection with investigations in this subject upon twenty men and twenty women. The chronoscope, a clock recording thousandths of a second, was used in measuring the rapidity with which the hand could be moved across a distance of fifty centimetres from or toward the centre of the body with either right or left hand. The most rapid moved the hand over the distance in thirty thousandths of a second; the slowest in two hundred and fifty. The

majority made it in one-tenth of a second. Extension or outward movements were one-third again as long as flexion or inward movements. Women took nearly twice as long as men. Unexpectedly, the right-hand movements were not more rapid than the left; in fact they were a trifle slower. Thus, it appears that in rate of movement the difference between the two sexes and the difference between movements toward the body and away from it are dependent upon more fundamental physiological processes than is the difference between the two hands.

The results of a large number of experiments, to be carried on at this laboratory during the spring and summer, are looked for with great interest as they may be expected to throw more light upon the relation of movements with the right and left hand to the individual's power of voluntary control.

F. EDGE KAVANAGH.

### Charles Kingsley as Novelist.

That happy, easy-going, self-satisfied being, the American literary tourist in England, is hardly aware of his limitations. He is all optimist, all idealist. He congratulates himself daily on the wisdom of every move that he makes on the checker-board of travel: all mind, he listens to the inspired utterances of some great poet or scholar; all soul, he kneels at world-famous shrines, religious or literary; all eyes and heart, he sheds much tender borrowed sentiment over hawthorn in May or poppy in August. "What more can I do?" asks the complacent modern Omar Khayyam. Let such an one purchase, at any book-stall, sixpenny copies of Kingsley's "Yeast," and "Alton Locke," and rightly interpret their message. Unless all signs fail, he will first be disgusted at the fading of his ideal picture, then anxious to discover whether the darker colors of the new mind-painting are equally transitory. He ceases to be mere listener and becomes interlocutor. He learns that the Cambridge don, who talked yesterday so charmingly of music and art, can tell to-day a pathetic story of work in the London missions; that the ruddy-cheeked little rector, who points out with pride that rose-window in his fifteenth century church, grows far more earnest when he refers to the drainage of his parish; that the farmer has far deeper interests than the thrush in his hedge or the lark in his meadow; that the tramp sleeping on the road-side has other than picturesque and literatesque value. The ideal England is gone, and the real England has taken its

place; and the tourist thanks the novelist for the lesson.

Charles Kingsley was born in 1819 in Devonshire, England. In every page of his life and work his ancestry tells its story. Of gentle blood, he felt, like his own *Amyas Leigh*, that it was the finest thing in the world to be a gentleman. From his mother, he derived, as Goethe from Frau Rat, a highly imaginative and romantic nature; from his father, a scholar's passion for knowledge, a squire's love of sport, and a parson's devotion to duty. He was proud, too, of his West Country birth. Turn to good account, as he might, his knowledge of the Lincolnshire fens where he passed several years of his boyhood; happy, as he might be, in his Hampshire parsonage of Eversley; yet he rejoiced that many days of his early life had been spent in North Devon. But more of these influences later.

When Kingsley went up to college in 1838, he was certainly not unlike Lancelot in "Yeast." He possessed "a large stock of general information and a particular mania for dried plants, fossils, butterflies and sketching, and some such creed as this:

That he was very clever.

That he ought to make his fortune.

That a great many things were very pleasant—beautiful things among the rest.

That it was a fine thing to be 'superior,' gentleman-like, generous and courageous.

That a man ought to be religious."

Kingsley left Cambridge a few years later, ready for his life work, the ministry. He had won at college no such high place as his talents warranted; in fact only by very hard reading, during his last six months, was he able to atone for much idleness and to win any place at all. Yet to his friends he seemed a man of remarkable promise. With the strange suction power that genius possesses he had imbibed nutriment in various feeding grounds. A fair classicist, an earnest student of modern languages, an ardent reader of theology, he had learned, however, like many other distinguished men, that instruction is only the least part of education. "Think little and read less," he writes in his commonplace book at this stage of his life, "Feed on Nature." To aid the proper digestion of his chosen diet, he employed all possible means: geologized, botanized, sketched with scientific accuracy, artistic power, and a poetic devotion to every sight, sound and scent. The future master of description was learning too "to put into tangible shape his observations on form and color, and to distrust every idea which could not find expression." We shall see later how rich was the fruit of this training.

Such was Kingsley when he went, at the age of twenty-three, to the Hampshire curacy of Eversley. He performed the duties of his office with eminent success; the farmers loved a parson that could talk as knowingly of the rotation of crops as of the conversion of souls; the sportsmen admired a hunter that could "ride to the death" as bravely or cast a fly as skillfully as they; the gentry respected a scholar who, even at this early age, was one of the most brilliant conversers in England. A year or two later Kingsley brought a wife to Eversley to share with him life at the parish rectory, to which he was now promoted. This was the beginning of a home life of over thirty years in one spot. Here his children were born and reared to a gracious maturity; here, too, the children of his brain were produced and sent out into the world; and here, when he became famous, his friends and disciples were accustomed to gather about him. Kingsley, late in life, obtained ecclesiastical preferment, becoming canon of Chester and of Westminster, but to the day of his death, in 1875, he remained rector of Eversley. Although a resting-place in Westminster Abbey was offered his remains, he sleeps under the yews in Eversley churchyard.

Kingsley was, however, no believer in a life of "fugitive and cloistered virtue." During his college days he had been drawn to the writings of Maurice and Carlyle; a few years later he became one of the band of young Christian socialists who, calling Maurice master, gathered at their leader's rooms in London. These meetings served to strengthen two guiding motives of Kingsley's life and work: a love of the people, that drew upon him the criticism of the aristocrats; a hatred of popery, that provoked the wrath of the High Church party. The second of these principles had animated him in the "Saint's Tragedy," his drama of 1848; the first fired his zeal in "Yeast" and "Alton Locke" (1848-1850). "I would shed the last drop of my life blood for the social and political emancipation of the people of England, as God is my witness," he writes in June, 1848. To this extreme he was fortunately not driven, but ink in plenty he shed in their cause during the popular struggle for a charter. Clergyman, yet chartist, he posted placards directed to the workingmen, contributed tracts to the social organs of the day, and like Carlyle in purpose, if differing in method, sought to embody in enduring form the evils of the poorer classes in town or in country. But I am considering Kingsley's work as a reformer only so far as it affected his work as a novelist, and pass now to a discussion of his novels of this period.

"Yeast" seems at first sight to violate every canon of modern fiction: the plot struggles vainly against a weight of episodes and arrives finally at a dismal and unsatisfactory conclusion; the characters are all extreme types, often indeed incarnated sermons, and each is snatched from the stage at the moment of fulfilling a dreary mission; the conversations are many times wearisomely didactic. But it is never weak and abounds in graphic touches. The scene in the hunting field, the death of Harry Verney, the village revel are worthy of a better setting; and Lancelot is drawn with the affection devoted to an author's "alter ego." Is it not significant that Kingsley's first novel begins with a "scrap of description?"

The best criticism of "Alton Locke" is found in a letter from Carlyle to Kingsley, October, 1850: "Abundance, nay, exuberance of general zeal; headlong impetuosity of determination toward the manifold side on all manner of questions; snatches of excellent poetic description; occasional sunbursts of noble insight; everywhere a certain wild intensity, which holds the reader fast as by a spell: these surely are good qualities and pregnant omens in a man of your seniority in the regiment! At the same time, I am bound to say the book is definable as *crude*." Crude it is, indeed at times almost chaotic; but rough lines are everywhere softened by the sympathy of the well-born author with his cockney hero. In fact, Kingsley possessed the power—sometimes found wanting in greater writers—of completely merging his identity in that of his characters; or, in other words, of imparting to his creations at least one component of his versatile self. The chief interest of these early novels lies, however, not in their plot or characters, but rather in their passion—to apply a term borrowed from the drama to the effect exerted upon the human soul by the woes of mankind.

Kingsley soon found that a broad-minded treatment of contemporary questions is usually repaid by narrow-minded criticism, none the less disagreeable because it is worthless and ephemeral. Upon the conclusion of one of his sermons to workingmen he was rebuked by a brother clergyman at the very altar. Nor was this all. From the universities came a storm of reproach; while the press contained more than one review charging him with the inculcation of the vilest principles and of the most pernicious doctrines. To these charges there was but one answer; and a certain violent reviewer in the *Guardian* discovered that the retort clerical, if placed at the end of *Touchstone's* "degrees of the lie," would not mar their forceful climax. Yet, if Kingsley's novels brought him foes, they won him also

many friends. From men in all ranks of society, the priest, the workingman, the soldier came letters to the rector of Eversley; and much of our author's time and strength was devoted to replies to these loving correspondents.

"Hypatia" was begun as a serial in *Fraser's Magazine* in 1851, and two years later was published in book form. From Kingsley's friend, C. Kegan Paul, who stayed with him through the summer in which the greater part of the novel was written, we learn of the extraordinary pains he took to be accurate in detail: "We spent one whole day in searching the four folio volumes of Lysenius for a fact he thought was there, and which was found at last. The hard reading he had undergone for that book alone would furnish an answer to some who thought him superficial." This evidence is particularly interesting because the great charm of the story lies in the richness of its background and color; its value to us is that of a faithful representation of cosmopolis in the fifth century. A literary artist sets himself no easy task when he musters upon his stage the various peoples of a distant era, and tries to make each class act and speak according to its training and traditions. As a novel, "Hypatia" does not seem to stand among the highest; it lacks unity, the interest in the central figure being hardly dominant at all times; and ceaseless variety and the splendor of certain scenes are constant impediments to due proportion. But as a picture of the time it possesses a certain higher unity; the various types, pagan Greek, blood-sucking Goth, rapacious Jew, fanatic Christian, produce individually a definiteness of impression in the mind of the reader; and the effect of their interaction is not more chaotic than a historical sketch of the Decline of Rome or of the Volkwanderung. Perhaps the severest blow that the work received was dealt by the author, when he declared in his preface that "a picture of life in the fifth century must needs contain much which will be painful to any reader, and which the young and innocent will do well to leave altogether unread." His friends deprecated this criticism; but his enemies among the extreme High Church party did not hesitate to use it to his disadvantage. Some ten years later Kingsley was refused the honor of an Oxford D. C. L., ostensibly on the ground that "Hypatia" was "an immoral book." It is pleasant to contrast with this absurd charge the words of Whittier which many a man of equal piety may repeat, "My copy of his 'Hypatia' is worn by frequent perusal, and the echoes of his rare and beautiful lyrics never die out of my memory."



"Westward Ho," which appeared in 1855, is easily first among the works of Kingsley. It possesses all the merits that the English historical novel can rightly claim. First, it is English to the core, and has for its background that part of England which Kingsley loved best, the shores of North Devon. May I intrude a personal experience when I say that the literary rover in this lovely land needs no better guide than Kingsley's novel. He is never startled by contrast between the actual scene and the image printed upon the literary camera by rays of genius, as he is, when, wandering between the breezy furze-covered hills above Bagworthy valley, he looks in vain for the cliffs and mighty water-slides depicted in "Lorna Doone." No word-paintings in literary history are more faithful, yet at the same time more delicately poetic, than the landscapes in "Westward Ho;" and Grasmere and Rydal are not more closely associated with the poetry of Wordsworth than "the little white town of Bideford," Clovelly and Hartland Abbey, the island of Lundy and many another spot on this coast with the prose of Kingsley. Turn to a vivid sketch like that at the beginning of the sixth chapter of the novel and mark the blending of scientific regard for detail with the poet's love of figure and specific speech; and you will feel at once how much literature has gained by those geological, botanical and fishing expeditions, taking other form in "Glaucus" or "Chalk-Stream Idylls." Kingsley's power as poet if not as artist is exhibited even more remarkably in his sketches of animal and vegetable life in the tropics which he had seen only through the eyes of explorers, not himself visiting the Indies until many years later. I dwell upon these descriptive passages, because here at least we recognize a master.

I may refer, secondly, to the historical value of the story. Certainly no book of our day enables one so readily to appreciate the various conditions of life in the times of Elizabeth; the love of adventure and discovery that sent English youths,

"Some to the wars to try their fortune there,  
Some to discover islands far away;"

the love of learning, and more important still the free interchange of ideas that furnished men of genius their material; and lastly, the spirit of patriotism, the devotion to queen and hatred of pope and Spain that marked every true-born Englishman of the period. Kingsley may commit such "curious and outrageous blunders" in fact as that which puts Marlowe's death in the reign of James (I cite Professor Dowden, who will find the same "outrageous blunder" in an article by Dean

Farrar, "Westminster Abbey," etc., Philadelphia, 1895, p. 14, certainly not to be charged with want of scholarship); but his story will long stand an admirable introduction to any study of the time.

Setting aside all descriptive and historical interest, the critic finds much to praise in the structure of the story. The characters—notably *Don Guzman* and *Salvation Yeo*—are well portrayed and centre closely about the hero; the few episodes serve to give setting and relief to the tale, and the poetic justice of the fate of *Amyas* and *Yeo* brings the novel to an artistic conclusion. I cannot, however, regard as happy the introduction of the impossible character of *Ayacanora*, and wish the writer had found a more comprehensible heroine. But what is this tiny defect amid the many merits of "Westward Ho?"

To discuss Kingsley's two remaining novels now will lead us, I fear, into anti-climax. "Two Years Ago" (1857) is certainly not a great novel; but I should hesitate to apply the term "weak" to a book that many found strong and helpful. It has at least these merits. Kingsley knew well his Welsh territory, having often fished and loitered in Snowdonia with his friends, Froude, Hughes and Taylor; and his descriptions are excellent. There is certainly nothing finer anywhere in his fiction than the account of the shipwreck or of *Vavasour's* chase over the mountain. The character of *Tom Thurnall* is drawn with fair success. But this is all that can be said in praise of it as a story. It bears, however, a certain interest for Americans, on account of frequent expressions of opinion on the political and social affairs of our country, which Kingsley seemed, at that time, very dimly to comprehend. Just a year before his death he improved his knowledge of us by an extended tour through various parts of the United States.

To "Hereward" (1866), I should assign the third place among Kingsley's novels, ranking it below "Westward Ho" and "Hypatia." It lacks the artistic construction of the one, the glowing colors and elaborate setting of the other; but it has many of the merits of both. First—and this is ever Kingsley's highest praise—the fenland and flat country of the midlands about Peterborough, Ely and Lincoln are sketched as accurately as the coasts of Wales or of Devon. Secondly, much interest centres in the strong figure of the hero, outlaw, bully and ruffian, drunkard, common fighter, breaker of houses and churches, leader of boon companions, faithless to a faithful wife; yet loving and brave; and true to his country, and redeeming his errors by a death worthy of the "last of



the English." Thirdly, the work is full of vigor, crowded with bloody encounters, single-handed combats and wars that decide the fate of nations,—everywhere the clashing of swords and the sheen of spears. From the very nature of the work, we can hardly demand a closely woven plot; let us be satisfied that our interest in the wanderings of Hereward and the battles of the Norman Conquest is never allowed to flag. This charge may, however, be brought against the author with some reason: that he has not succeeded with his background. Kingsley studied carefully his sources, his references to contemporary authorities, Geoffrey Gaimar, Leofric, and the Anglo-Saxon Chronicle, are frequent and accurate; but none the less does the special student of this period feel, in reading "Hereward," that the author has failed to illustrate adequately Anglo-Saxon life, manners and sentiments. Yet one can go further than this and affirm, with both Bulwer's "Harold" and Kingsley's "Hereward" before him, that the great Anglo-Saxon novel is still to be written.

So far I have spoken but little of the phase of Kingsley's genius that he himself ranked the highest, but a separate paper would be necessary for any adequate discussion of his poetical productions. In June, 1852, Kingsley declares: "I will write poetry—not as a profession—but I will keep myself for it, and I do think I shall do something that will live." His hopes have been realized. Few that have written so little have written better. "Andromeda" contains our noblest hexameters; "The Red King" and "The Last Buccaneer" stand high among our ballads; "The Three Fishers" is one of the most pathetic of our songs. The excellence of these is accounted for by Kingsley's "sense of form," everywhere so evident in his novels.

There are certain passages in Kingsley's life upon which an admirer is not inclined long to linger: his unfortunate controversy with Dr. Newman; the comparative failure of his lecture courses at Cambridge. But we cannot rise from a perusal of his life story without being deeply benefited. We feel that what this man was is after all more important than what this man did; that, though the great artist may have been instructive and pleasing, yet our deepest lessons are to be derived from our contact with a rich and strong nature, a useful and splendid manhood.

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"Our deeds are fetters that we forge ourselves."—George Eliot.

### University Extension in Hamburg.

While in England and in this country the University Extension movement has swept everything before it with an irresistible force, and now bids fair to become an established educational factor in both countries, the European continent, and especially Germany, has been slow in recognizing its value for the people. This is not the place to speak of the attempts of certain universities to carry their information to the general public. The inborn tendency of the German people to trust that their government will in due time provide for what is necessary in the way of education, and the suspicious attitude of the professional classes towards everything which looks like popularizing knowledge, seem to me the most important obstacles which bar a rapid development of university extension. But while the larger states of the empire until recently turned a cold shoulder on the movement, the free city of Hamburg has, since a considerable number of years, provided means of culture for even the poorest of its inhabitants. The way in which this has been done seems to me so original and so exemplary that I shall ask the readers of THE CITIZEN to give their attention for a little while to a brief sketch of the attempt.

In the spring of 1882, the "Akademisches Gymnasium" was by law abolished. This institution had originally been founded to serve as an intermediary between school and university and to give a more thorough instruction to those who, without the means of attending a university, might nevertheless wish to pursue their studies beyond the stage reached by schools. But for a number of years it had suffered from lack of attendance. When, however, its abolition was found necessary, the ruling powers of the little republic resolved to use the laboratories and collections connected with it, together with the other educational institutions of the state, towards the spreading of culture and knowledge among the population of Hamburg and its neighboring cities (about 800,000 persons according to the census of 1895). By the same bill, therefore, it was ordained that the directors of the botanical garden, of the observatory, the museum of decorative arts, the museum of natural history and of the chemical and physical laboratories should be under obligation to give public and private lecture courses in their respective fields of knowledge. And later the same requirement has been made of the director of the picture gallery. Furthermore, 12,000 marks (\$3000) a year were allotted in the estimates. This money is used to pay for lecture courses and single lectures given by

other prominent men inside and outside of Hamburg, lectures which were intended to embrace history, philosophy, literature, linguistics, political economy, mathematics, meteorology and other branches of human research at the discretion of the board of education. For to this board the care of the institution has been confided. All these lectures are open to all adults, without distinction of sex, unless in some cases special restrictions should be found necessary. As the expenses are defrayed by the state, there is no admission fee charged for any public lectures. For the private courses, however, a moderate fee may be charged. This is fixed at five marks (\$1.25) for the term and for one hour weekly. There are two terms, from the middle of October to Easter, and from the middle of April to August, corresponding to the two terms of German universities. In this way the attendance at a private course of two hours a week during the year would cost the student five dollars. It must, however, be noted that there are hardly any courses for which this fee is really exacted. For practice in laboratory work, a special tuition fee must be paid, varying according to the number of working hours, from 100 to 165 marks (\$25 to \$41) for the year. Twelve hours a week is the minimum of work required, except in special cases. The regulations of these laboratories expressly say that every adult, regardless of his preliminary training, may follow the lectures, while for practice work the student must satisfy the director that he is sufficiently advanced to make the proper use of the opportunities offered. But care is taken to facilitate this as much as possible. In the chemical laboratory, for example, a one year's course has been mapped out, which will lead the student from theoretical training to a thorough understanding of practical work.

While the whole plan is thus carefully organized to meet the varied demands of people wishing only to acquire some additional knowledge, as well as of those who want a more thorough instruction, special provision is made for the teachers in the common schools of the city, more specifically for those who after some years of teaching want to pass an examination,—the only way to promotion is through the civil service—which shall qualify them to teach in a higher grade school. For these teachers special courses and exercises are announced, which are not open as a rule to the public. All these courses, it must be understood, are offered gratis.

Quite recently an important step has been taken. A conference of competent men has laid down a general outline of a three years' course, viz., every one of the lecturers will

give a complete, but lucid and popular survey of his special field in a series of courses covering six terms. Furthermore, theology, foreign literature and music have been added to the schedule of subjects. A brief survey of the lectures announced under the new plan for the winter just passed will best show the extent and arrangement of the whole.

1, St. Paul's Epistle to the Romans explained (1)\*; 2, elements of political economy (nine lectures); 3, German history, part I (1); 4, history of Hamburg, 1740 to 1816 (1); 5, historical exercises (1); 6, history of German literature, part I (1); 7, exercises in literary history [Goethe's *Iphigenia* and *Tasso*] (1); 8, life and work of Charles Dickens, in English (2); 9, history of German decorative art (1); 10, select chapters from the history of music; 11, elements of arithmetic (2); 12, spherical astronomy (2); 13, select chapters from general astronomy, with demonstrations (2); 14, the importance of animals in the economy of nature and man (1); 15, history of evolution, metamorphoses of forms from the ovular cell to the most complex being (1); 16, commercial plants from the tropics, with special regard to the German colonies (1); 17, microscopical exercises in botany (20); 18, on plant cells; 19, examination and definition of cryptogamia; 20, introduction to geology (1); 21, heat, its nature and effects: thermal theory (1½); 22, light and its effects (1½); 23, experimental chemistry [inorganic] (2); 24, introduction to forensic chemistry (1); 25, introduction to photography (1); 26, examination of foodstuffs (1); 27, analytical chemistry [qualitative analysis] (1); and laboratory work in the chemical and physical laboratories.

Of these lectures, those presumably of general interest are given in the evening; the more special ones, or those requiring daylight, on suitable days.

It will be noticed that the work is principally divided into lectures and exercises. One delightful feature of the American system, the free discussion of the lectures, will be found lacking. The lecturers, however, are always willing to answer questions after the lecture; and some, to my knowledge, have even special consultation hours.

Now, a word as to attendance. While the facts given above are based upon official documents, no data could be furnished as to the numbers, ages and the professions or trades of the persons attending. I have been privately informed, however, that common school teachers of both sexes make up the largest contingent. I rather think that the audiences are large. The course on Dickens, although given in English, opened with ninety-eight students. My own memory tells me that in 1884 lectures on modern history commanded an audience of about two hundred persons, while at the same time so specific a subject as the history of mathematics in antiquity was attended by about twenty-five students. In the winter of

\* The numbers in parenthesis give the hours per week devoted to each lecture. The term covers approximately twenty weeks of real work.

1890-1891 lectures on decorative art were listened to by about one hundred and fifty ladies and gentlemen, while the courses on the history of painting draw, as I hear, even larger audiences. As there is no work allotted, except for exercises, nor any examination at the end of a course, it is difficult to pass judgment on the educational value of the institution. The laboratory courses, the exercises and the more special lectures, naturally, are attended by serious workers only. But even of the general ones I know from personal experience, and I think others will bear me out in the statement, that they exercise a beneficent influence toward elevating the mind, a thing very much needed in a city whose commercial interests predominate as largely as they do in the commercial centre of the European continent. For one field at least, that of decorative art, a visible proof exists in the revival of these handicrafts among the tradesmen of Hamburg, and the increasing demand for a really artistic decoration of interiors among all classes of the population.

ERNST RIESS.

BALTIMORE.

### Non-Social Ideals of Character.

The greatest need of our time I apprehend to be a reconstruction of our theory of character. Our prevailing ideals were formed when society in this country was, so far as environment is concerned, in its most primitive state. The people were all practically pioneers. Even at the beginning of the present century only some three per cent of our population were in cities, and even these so-called cities were little more than towns or groups of villages. This being the case it is natural that our conceptions of character should be based upon primitive conditions of society, which in our great municipalities no longer exist.

To-day an ideal city represents a system of reciprocal activities, duties, concessions and benefits, while the country in its original rural state, is still a place for independent, and, in the economic sense, non-social living. The essential idea of pioneer and rural life is isolation, independence, and in many important respects non-responsibility for others; that of the city is reciprocity, co-operation, mutual responsibility. Social co-operation in a city is a necessity for health, comfort and prosperity; in the country its chief end is companionship.

At the present time, nearly a third of our population is concentrated in cities, while it

may safely be affirmed that practically all the unsolved problems of popular government have their seat in these places of congestive population. New York and its environments contain more people than there were in the thirteen colonies at the close of the Revolution. Yet even in these vast centres of population the ideals of a primitive community still prevail, for the dominant conception of character in this country is that of an essentially non-social individualism. This condition of the popular mind finds its explanation partly in the fact that the European ferment during the seventeenth and eighteenth centuries drove the strong, independent character out of that continent into the wilderness of the new world. Here the essentially primitive conditions that prevailed for 250 years developed all the initial non-social instincts among the strongest members of a strong race. It is not denied that this spirit has been an important influence for good in our past history, though its evils, as seen in the states' rights doctrine, have been manifold, yet to-day we find no orator to praise, no poet to sing the glories of this spirit when brought under the conditions of our urban life. The story of our city government is one of inefficiency, rapacity and fraud. In the city individualism means mobs and riots in the slums; in higher classes, it often means the abandonment of the public interests to those who wish to direct them to private ends.

The effect of conceptions of character is seen in the attitude of the non-social man toward the public welfare. He demands all sorts of personal privileges for himself, and as readily grants them to others. It is all one to him if one man chooses to keep a cow and another a saloon. If the water supply be foul or inadequate he seeks to protect himself by buying a filter or by bringing water from a spring. It is only in such cases as that which recently arose in Duluth, where typhoid fever threatened to decimate the population, that the public spirit is ultimately aroused to action and the spirit of corrupt individualism checked. Primitive morality pities the beggar, but acknowledges no responsibility for removing the conditions that give rise to beggary. It refuses to be taxed for public improvements, but allows private corporations to batten on public extortion. It resists compulsory education in the name of individualism; it annuls the efforts for reform by the few; it displaces civic patriotism in the form of co-operative labor for the general welfare by a national patriotism in the form of enthusiasm for war. What more striking example of this fact could we have than the recent manifestation of this spirit in congress?

So long as our present non-social ideals of character prevail first in the school, and later in the community, so long will our municipal reforms prove to be both ineffectual and transient. They are brought about through the infinite labor of the few, only at the next election to relapse into the former state. As in the cities there is the greatest need for these reconstructed ideals of character, so in the cities, with those powerful agencies, school, pulpit and press, there are to be found the best opportunities for realizing them.

CHARLES DE GARMO.

SWARTHMORE COLLEGE, March, 1896.

### Constitutional Hindrances to the Improvement of the Pennsylvania Election Laws.

The past few years have witnessed a vastly increased interest on the part of the thoughtful citizens of Philadelphia in what may be called the machinery of elections. Not only the ballot law itself, but the preliminary stages of elections, the registration system, and the composition of election boards have been subjected to a much closer scrutiny than ever before. Energetic, but apparently futile efforts, were made at the last election in certain districts of Philadelphia to secure an untrammelled expression of the popular will. On the face of it the result of that election seems to indicate that the people do not want deserving, efficient and upright representatives, or at least that they do not care enough about it to make any serious effort to secure them. This, however, is a superficial view of the matter. It is doubtless too true that public indifference must come in for a large share of the blame for present conditions, nevertheless with an awakened and active civic spirit it is extremely doubtful, whether under existing election machinery the result of an election in this city is any indication of the real will not merely of those qualified to vote, but even of those who do vote. It is also a proper subject for consideration how far the laws themselves are responsible for the indifference. This much may be said in favor of the present system, that probably no one possessing the legal qualifications for voting will be prevented from doing so. And it is quite certain that such was not the case prior to 1874 when the present constitution went into effect. It is a proper question for consideration whether even this is any real advantage, if thousands may now vote who are not qualified, and if in many

cases there is no certainty that the ballots of even qualified electors are properly and correctly counted.

There are many persons in Philadelphia who are really desirous of better government. They realize that, although the administration of this city compares not unfavorably with other American cities, serious evils exist, and are anxious to apply the remedy. Yet it is doubtful if a correct diagnosis of the disease has yet been made. It is certainly futile to arouse public sentiment in favor of any particular reform so long as that sentiment can not express itself at the polls, with any reasonable expectation of having its rightful numerical strength accorded to it.

When the question of ballot reform was being agitated in this state a few years ago, many careful observers expressed the view that it was extremely doubtful whether any far reaching result could be accomplished so long as certain provisions in the constitution remained in force. Yet it is not generally known how many obnoxious features of our election laws are firmly entrenched behind the almost impregnable bulwark of constitutional provision. It appears whenever any especially distasteful provision of the election laws is brought into prominence through the perpetration of startling frauds, that the constitution stands in the way of immediate legislative remedy. I do not wish to convey the idea that as soon as some difficulty in any field of government arises the legislature should at once rush in and change the law or propose to amend the constitution. But when experience has shown that any feature of the law, either through changed conditions or original lack of foresight, fails to serve the purpose for which it was originally enacted, and further, that in the usual course of events, its retention will not merely be productive of evil results, but of grave dangers, it is certain that changes should be made.

The purpose of the present article is to discuss only those features of the election laws believed to be bad which find their sanction in the constitution of the state. It is alleged, and it is in a measure true, that some of these provisions were inserted in the constitution at the instance of "reformers." But an examination of the debates of the convention shows it to be equally true that some of the most weighty arguments advanced against them were made by men whose names have long been associated with the reform movement in this state. Several of the constitutional provisions were retained simply because they had existed in the past, although changed conditions had, even in 1873, made their retention of very doubtful expediency.



Article VIII. of the constitution of this state is devoted entirely to suffrage and elections, and contains seventeen sections. This article is a good illustration of the tendency, so manifest in recent American constitutions, to insert provisions of a purely statutory nature,—the evident result of too well-founded distrust of legislatures. This tendency is by no means an unmitigated good, and it is very questionable if, on the whole, it has not proved a positive evil. The qualifications of voters and a few essential provisions concerning the composition of election boards, and the conduct of elections, are fundamental in their nature and properly find a place in the organic law. The rest should be left to legislative enactment, easily modified in the light of changed conditions, or in conformity to enlightened public sentiment.

I am well aware that it does not necessarily follow that where the legislature is left free to act it will pass good election laws. But the responsibility then rests with the legislators, and they cannot take refuge behind the constitution as an excuse for failure to meet it.

The first section of Article VIII. contains the qualifications for voting, which are four in number. The fourth reads: "If twenty-one years of age or upwards, he [the elector] shall have paid within two years a state or county tax, which shall have been assessed at least two months and paid one month before election."

The expediency of a tax qualification for voting is one concerning which there may be an honest difference of opinion. At one time there was a property qualification for voting in every state except one in the union, and the tax qualification was universal. It existed in the Pennsylvania constitution in 1873, although it had been abolished at that time in all but five of the northern states. Since then it has disappeared in all the northern states but two, of which Pennsylvania is one. As originally reported to the convention this section contained no tax provision, it having been omitted on the ground that it was considered "a relic of our monarchical and aristocratic origin." The arguments for its insertion were that it would prove an additional safeguard to the purity of the ballot; that a man would have more interest in the government if required to pay something towards its support; and that "every man who desires to put his hand to the government and help mould it should help pay its expenses to the extent of his ability." One delegate considered it "a monstrous proposition that any man should be allowed to vote who did not pay a tax." On the other hand it was pointed out that the practical workings of the tax provi-

sion had made it a source of corruption. It was not necessary for any one to pay the tax to secure the right to vote unless he wished to, the political parties furnished tax receipts on election day to all who had not paid; and in many cases forged receipts were issued. It was stated that the fact that the tax must be paid at least one month before election would "take away the evil of gratuitous tax receipts on the day of election, which are paid for by one or the other of the political parties."

One of the delegates said: "If there is one thing we want to get rid of in Philadelphia it is the systematized business of election frauds, and one of the most prolific sources of these frauds is the tax receipt system." The statement is as true to-day as it was in 1873. The tax qualification has been productive of evil, and nothing but evil. In its practical workings the original intent of the provision is not accomplished, the revenue received from poll taxes is comparatively slight; and the practices which have grown up under the law, to use the words of Mr. Justice Fell, are "demoralizing to the voter, tend to lower the tone and lessen the value of the franchise, and are therefore against common honesty and the public policy and welfare." The last official message sent to the legislature by Governor Pattison advocated the repeal of this provision; the very first one sent by Governor Hastings did the same thing. In 1889 the question was submitted to the people and rejected. But it is well known that there had been no public discussion of the subject, and many did not know for what they were voting. It is claimed that through the rural districts many supposed they were voting for or against woman suffrage.

The fourth section of Article VIII. is almost wholly bad. It reads: "All elections by citizens shall be by ballot. Every ballot voted shall be numbered in the order in which it shall be received, and the number recorded by the election officers on the list of voters opposite the name of the elector who presents the ballot. Any elector may write his name upon his ticket or cause the same to be written thereon and attested by a citizen of the district. The election officers shall be sworn or affirmed not to disclose how any elector shall have voted, unless required to do so as witnesses in a judicial proceeding."

It is difficult to-day for one unacquainted with the practices that existed in this city prior to 1874, to understand how the intelligent men who composed the convention were induced to insert these provisions in the constitution. If they had omitted all after the word "ballot," probably no one would to-day raise the slightest objection to the provision.



Yet this apparently unobjectionable provision probably might prevent the legislature from adopting improved methods of voting at that time unknown. By way of illustration, it is at least doubtful whether this provision would permit the use of the Meyers ballot machine, sanctioned by the new constitution of New York, and so successfully introduced into some of the towns of that state. Although some such ballot machine is probably destined eventually to supplant our present method of voting, the constitution contains so many provisions that are still more objectionable that this matter is relatively unimportant.

This section, as originally reported, discussed and adopted, provided that each elector *shall* write his name on his ballot or cause it to be written. It was introduced ostensibly as a remedy for the frauds that had existed in Philadelphia and Allegheny counties. It was generally admitted that the provision in regard to numbering and indorsing the ballot would be fatal to its secrecy, but those who favored the provision believed, or at least professed to believe, that the advantages gained in detecting fraud more than counterbalanced the loss of secrecy. The object of the provision seems to have been not to check fraud in its incipient stage, but in a contested election case to enable the authorities to separate the illegal from the valid votes. It does not seem to have occurred to the convention that the easiest and most efficient method of checking fraud is to prevent the repeaters from voting. The futility of a provision which does not attempt to *prevent* illegal voting, but merely relies upon post-election contests to rectify the fraud ought to be apparent to-day, if it was not in 1873. It is true that there were men in that convention who expressed themselves in favor of the open vote, and they are to be found to-day. That side of the case has probably never been more strongly stated than by John Stuart Mill in his "Representative Government," but he lived to see the secret ballot introduced into England. At the very time that the convention in Pennsylvania was discussing this question, the evils of the open vote had become so apparent in England that the parliament had just provided for a secret ballot, although English practice, sympathy and sentiment had always been in favor of the open vote. The arguments advanced in the convention in favor of the open vote were largely based upon sentimentalities about "skulking and cowardice," which are really entitled to no serious consideration. We are wedded in this country to the idea that secrecy is not only justifiable but imperative, and experience lends the weight of its authority to our conclusion.

One of the most serious objections to the old ballot law was that it enabled the vote-buyer to march the vote-seller to the polls, and see that he deposited his vote according to contract. It was supposed that the Baker ballot law would remedy this, and it certainly has made it more difficult for one to know the character of a vote cast. Few persons pretend that the present ballot law secures a secret ballot, and it is extremely doubtful if the art of man can devise any means of doing so as long as the constitution remains unchanged. The fifteenth section of the ballot reform law of 1893 recognizes the difficulty, and provides that if at any time the constitution ceases to require that the ballots be numbered consecutively, and the number recorded against the name of the voter, certain requirements made necessary by this provision shall be void. Most ballot reform laws provide for the rejection of ballots containing distinguishing marks, with the avowed purpose of protecting the secrecy of the ballot. It would be difficult to devise any mark that would more clearly disclose the identity of a voter than his name written upon it. If the objection be raised that the voter does not usually write his name upon the ballot, consequently there is no reason for the repeal of this clause, the answer is that he may do so if he wishes; and even if he does not write his name the numbering system, which is mandatory, effectively discloses how he votes to the election officers, if they care to find out.

Section 7, Article VIII., reads: "All laws regulating the holding of elections by the citizens, or for the registration of electors, shall be uniform throughout the state, but no elector shall be deprived of the privilege of voting by reason of his name not being registered."

This provision is probably the cause of fully nine-tenths of the illegal voting in this city. The first question that naturally arises in the mind of one unfamiliar with this peculiar Pennsylvania system is "What is the use of a registration law if one can vote without registering?" The explanation of this unfortunate provision is to be found in the conditions which existed under the registry act of 1869. At that time the board of aldermen in Philadelphia appointed all of the election officers. Although the law provided that the minority party should be represented, the majority assumed the authority of determining who the minority representative on the board of canvassers should be. The names of voters were not infrequently purposely omitted, and the voter in such case had no recourse under the law. In the first flush of reaction against that atrocious system the convention inserted the above provision. But in correcting one evil

they have incurred a more serious one, and have taken away from the legislature the power of correcting it. The present registration law is itself about as inadequate as the legislature could well make it, but the real evil cannot be remedied until the constitution is changed. At present, even when the courts have stricken hundreds of names from the lists, the men may all appear, and actually do appear, on election day and vote. Is it any wonder that the public-spirited citizen asks himself, "Why should I spend time and money to purify the lists when the repeaters vote just the same, whether their names have been stricken from the lists by the courts or not?" It need be no serious surprise that public interest in such matters is at so low an ebb in Philadelphia. Then, too, a most serious difficulty confronts the cities when they seek to have the provision abolished. The abuses of special legislation were formerly very great in this state. But special legislation is sometimes justifiable, and at times even imperative. To impose a complicated registry system upon the rural districts would be not only an unnecessary burden, but a positive wrong. To refuse an adequate system to cities is to boldly invite corruption, and such evils as are easily avoidable. The average rural legislator is not only ignorant of the urban conditions that make such a system necessary, but he naturally thinks that if all that is said about corruption in Philadelphia is true, the city is in the nature of a state penal institution, and it is unfair to saddle the care of the convicts upon the honest countrymen. He fails to understand that the cause of election frauds in the city is not a lower standard of morality, but a juxtaposition of temptation and opportunity such as does not exist in the country.

It may not be improper to point out that the boasted purity of elections even in the rural districts fails to stand the test of examination. In a contested election case in 1895, over the election of a judge in Indiana County, where there are no cities, it was shown upon a recount that 561 illegal votes were cast, 265 for one candidate and 306 for the other.<sup>1</sup>

Section fourteen reads in part: "District Election Boards shall consist of a judge and two inspectors, who shall be chosen annually by the citizens. Each elector shall have the right to vote for a judge and one inspector, and such inspector shall appoint one clerk." This provision has been popularly interpreted as giving to the dominant party of the district the judge and one inspector, and to the minority one inspector. This was doubtless the intention of the convention. Nearly all the other

provisions of article eight were thoroughly discussed in the convention. This provision, however, was not reported from the committee on elections until May 23, the 106th day of the session. It was adopted in committee of the whole and on second reading, without one word of debate. It had been the general law of the state since 1839, there being a special law for Philadelphia. On its face the provision seems a fairly good one, but on closer inspection it is, in the light of experience, pregnant with mischief. It is to be noted that it does not recognize political parties, and is a relic of those primitive days and conditions when inspectors were merely sworn to make a true return. It is quite likely that it was adapted to the conditions of two generations ago, before party organization was fully developed, and when urban life was far less complex than it is to-day. Experience has shown that, as a rule, equal representation of the two leading political parties on all election boards is necessary to secure even approximate fairness in the conduct of elections. Such has been the law for some time in many states, and in New York they have considered it of sufficient importance to embody it in the new constitution. On the face of it the provision of the Pennsylvania constitution makes it possible for the minority party to elect an inspector. But it does not insure even this. It has been known from time to time that in Philadelphia some of the election boards were composed entirely of members of a single political party. The system of choosing election officers by popular election serves in many cases to bring into the office the most unprincipled party workers of the election district. The interest of the party as a conscienceless machine is best served when men with just sufficient respect for the law to keep them out of the penitentiary are elected. And occasionally the line is overstepped and the "sanctity of the ballot-box" is entrusted to the care of the ex-convict.

Although this constitutional defect has been apparent for some time the recent election has served to bring it out more clearly. The split in the republican party in Philadelphia has in many districts resulted in the nomination of election officers by both the "combine" and the "anti-combine." Where each faction is stronger than the democratic party the result is that the democrats will have no representative upon the election boards. There is no legislative remedy for this, and the courts have confessed themselves powerless in the matter. Reliance has hitherto been placed upon an old act providing that upon petition of thirty citizens, resident of the ward, to the effect that the election officers had been chosen

<sup>1</sup> Election Contest of Harry White, 4 Dist. Rep. p. 363.

in violation of the spirit of the law, and that they all belonged to one political party, the court might issue a rule requiring the election officers to appear and show cause why they should not be removed. But the court of Common Pleas in Philadelphia, in a recent case decided that the constitution does not recognize political parties, and that the act of 1866 has been superseded by the constitution. The case was not appealed, but there is little question that the Supreme Court would take the same view.

The remedy for the evils described above is in amendments to the constitution, which can be made only by passing a resolution or resolutions, covering the desired change by two successive legislatures and by the ratification of the people at a general election. Drafts of amendments which might answer for the correction of the defects described, are given below. The task of bringing about the changes advocated should be undertaken by a strong body of influential and thoroughly representative citizens, with the assistance of able counsel, to put the proposed amendments into proper shape for final adoption.

#### PROPOSED AMENDMENTS.

Strike out from section one the fourth provision which reads as follows: "If twenty-one years of age or upwards he shall have paid within two years a state or county tax, which shall have been assessed at least two months, and paid at least one month before election."

Strike out from section four all after the word ballot as it first appears. "All elections by citizens shall be by ballot." [Every ballot shall be numbered in the order in which it shall be received, and the number recorded by the election officers on the list of voters opposite the name of the elector who presents the ballot. Any elector may write his name upon his ticket or cause the same to be written thereon and attested by a citizen of the district. The election officers shall be sworn or affirmed not to disclose how any elector shall have voted, unless required to do so as witnesses in a judicial proceeding.] Insert so that it shall read as follows: "All elections by citizens shall be by ballot, or by such other method as may be prescribed by law, provided that secrecy in voting be preserved."

Strike out section seven entire, which reads: "All laws regulating the holding of elections by the citizens or for the registration of electors, shall be uniform throughout the state, but no elector shall be deprived of the privilege of voting by reason of his name not being registered;" and insert as follows:

"Laws shall be made for ascertaining by proper proof the citizens who shall be entitled

to the right of suffrage hereby established and for the registration of voters; which registration shall be completed at least ten days before each election. Such registration shall not be required for township or borough elections, except by express provision of law. In cities and boroughs having ——— inhabitants or more, according to the last preceding federal census, voters shall be registered upon personal application only; but voters not residing in such cities or boroughs, shall not be required to apply in person for registration at the first meeting of the officers having charge of the registry of voters."

Strike out from section fourteen the following: "District election boards shall consist of a judge and two inspectors, who shall be chosen annually by the citizens. Each elector shall have the right to vote for the judge and one inspector, and each inspector shall appoint one clerk;" and insert as follows: "All laws creating, regulating or affecting boards or officers charged with the duty of registering voters or distributing ballots at the polls to voters, or of receiving, recording or counting votes at elections, shall secure equal representation of the two political parties which, at the general election next preceding that at which such boards or officers are to serve, cast the highest and next highest number of votes. All such boards shall be appointed or elected in such manner and upon the nomination of said parties respectively as the legislature may direct."

ALBERT A. BIRD.

"All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven."—*Carlyle*.

"In the meanest mortal there lies something noble. The poor swearing soldier hired to be shot has his honor of a soldier, different from the drill regulations and a shilling a day. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs."—*Carlyle*.

"Yes, the people lack faith: not that individual faith which creates martyrs, but that social faith which is the parent of victory; the faith that arouses the multitudes; faith in their own destiny, in their own mission, and in the mission of the epoch: the faith that combats and prays; the faith that enlightens, and bids men advance fearlessly in the ways of God and humanity."—*Mazzini*.

## Old Authors.

### Dean Swift.

It was one of Carlyle's contentions, maintained with all his picturesque emphasis, that biography is almost the best of literature because it is real. "Let anyone bethink him how impressive the smallest historical fact may become, as contrasted with the grandest *fictitious event*; what an incalculable force lies for us in this consideration: The thing which I here hold imaged in my mind did actually occur; was in very truth, an element in the system of the All, whereof I too form part; had therefore, and has, through all time, an authentic being; is not a dream but a reality!"

Every reader who has reflected even a little upon history must at times have been impressed with this thought—that the things recorded are not the inventions of some fertile human brain but, as Carlyle says elsewhere, "did in very deed occur." Frequently this force of the sense of reality is lost because the biographer himself has never *realized* what he relates, but writes as one who plays with words. Said a clergyman to an actor, "How is it that you fill the theatre nightly while I have much ado to gather even a small congregation once a week?" and the actor replied, "Because I make fiction appear like truth while you present truth as fiction." It is a parable applicable to novelists and biographers; we are absorbed in the story of personages who have had no substantial being, mere fictitious fancies; and then we yawn over the story of the struggles and fortunes of men and women who actually lived. The biographer's gift is rare; there has been but one Boswell.

There is, however, a species of biography which is both authentic and vividly real, and it is in the form of the familiar letters of notable persons. Not all published correspondence is good; some of it was written with the evident expectation that it would some day fall into the hands of posterity, and so it lacks the transparent naturalness which is so necessary to good letters. But fortunately we possess a great many other letters which were written with no intent than the desire of the writer to communicate with his friends, and these are priceless treasures.

Of this latter sort are Swift's letters, and they are absolutely indispensable to any one who would know Swift as he really was, for there is no other life of him that is not tainted with the prejudices of the writer thereof.

"The Journal to Stella" is a minute record of Swift's doings in London for two and a half years. Every day, some times twice a day, he wrote, and two or three times a month he mailed this epistolary diary to Stella in Ire-

land. Could there be a more charming way of conducting a correspondence? He knows that Stella loves him and will be interested in his most trifling occupations and he has no idea that the letters will ever be read except by Stella and her companion Mrs. Dingley; thus his letters are as natural and as spontaneous as the prattle of a child, and so unconsciously become a revelation of the man. He tells everything, from the murderous assault made upon the prime minister to the fact that a dinner disagreed with him; he tells of his associations with the leading politicians of the time, Harley, St. John, the Duke of Ormond and the rest, and he has a pardonable pride in letting Stella know how these great men defer to his opinion and lean upon him in their necessity, for Swift is a power in Tory politics at this time; he chats about his coffee-house acquaintances, Congreve, Steele, Addison and Pope; he repeats his own atrocious puns, for he confesses that he is the greatest punster in London, how he and a friend saw a sign advertising a cure for agues, the word being misspelled *ego*s. "How does that fellow pretend to cure agues?" his friend asked. I said "I did not know, but I was sure it was not by a spell," and he adds, gleefully, "that's admirable." He banters Stella in the prettiest fashion, complaining that he spends entirely too much time in writing to "naughty girls," and then implores her to be more prompt in her replies; he laughs at her faulty spelling and derides her puns, for she, too, is an offender. Delightfully tender is he with the tenderness of *ursa major*; the letters are not exactly love letters, yet full of love and sometimes drop into what he calls his "little language," that is to say, an imitation of Stella's early baby talk, and, as he writes down the lisping words, so he tells her, his mouth puckers into the form of each word. So natural is it all, so absolutely is the man in his letters that you may almost hear the tones of his voice in the strong, direct, short sentences.

Jonathan Swift was born in Dublin, November 30, 1667, a posthumous child. His parents were English, and he always resented the fate which had brought about his birth in Ireland, just as he resented the later circumstances which compelled him to live there during so great a period of his life, for he had no love for Ireland, though Irishmen worshiped him.

His proud nature rebelled against the poverty which made him, after graduation, a dependent upon his kinsman, Sir William Temple. It is galling to such a disposition to be at the beck and call of any man, but Temple must have been particularly trying to Swift; Temple the amiable but cold-blooded,



self-indulgent epicurean, accomplished, elegant, superficial; Swift, the intense, moody philosopher, not merely indifferent to the conventional formalities which his high-born kinsman was punctilious to observe, but loathing them with all his strenuous soul, for Swift is the prototype of Herr Diogenes Teufelsdröckh, the philosopher of clothes; it is not a happy combination. This does not excuse the ill-grace with which Swift accepted his dependency however. He was not magnanimous enough to be self-respectfully humble, and his antipathy to the whole Temple family is the ugliest littleness in Swift's great nature.

With one short intermission he lived with Temple, as amanuensis, until the latter's death, when he went back to Ireland and took charge of a small church at Laracor, twenty miles from Dublin. And now he took a step which has never been very satisfactorily explained and which opened the most important romantic chapter of his life. When he first entered Sir William Temple's family he found as one member of it a little girl named Esther Johnson, another dependent upon Sir William's charity; some believe that she was his natural daughter. Swift became tutor to the child, and out of the companionship there grew a mutual affection which is one of the mysteries of literary history, for it is impossible to discover just what their relationship was. After the death of Temple Swift brought Esther over to Ireland and settled her and her friend, Mrs. Dingley, in a separate establishment. This Esther Johnson was the famous Stella. She was now grown to be an unusually beautiful woman, and she combined with her beauty that which was sure to appeal even more strongly to a man of Swift's intellect, a high degree of intelligence and a wit every bit as keen, if less cruel, than his own. Some of her charming *bons mots* have been recorded, and one shows that even mortal sickness could not stop her playful fancy. "When she was extremely ill her physician said, 'Madam, you are near the bottom of the hill, but we will endeavor to get you up again.' She answered, 'Doctor, I fear I shall be out of breath before I get up to the top.'"

No one doubts that she and Swift loved each other, but society has chosen to draw a distinction between loving and being "in love." Whether this distinction is to be insisted upon in this case is the moot point. It is manifestly useless to base any argument upon the disparity in their ages. Love laughs at years as well as at locksmiths. Swift did not hesitate to send other suitors about their business, and yet he did hesitate to marry Stella.

Perhaps we need look no further for an explanation of his hesitation than to the doom

which he knew hung over him. "At best, I have an ill head and an aching heart," he wrote in 1719, and the aching heart was due to the ill head. The doctors might say what they would; he knew the meaning of the frequent fits of giddiness and brain confusion, and once he told the meaning thereof to a friend (Edward Young of "Night Thoughts" fame) in words which have become classic; pointing to a blasted elm he said, "I shall be like that tree, and die first at the top." All his life was a struggle against oncoming insanity until he finally succumbed about 1740 to the most violent lunacy which was afterward succeeded by the torpor of utter imbecility from which he would only occasionally rouse himself to some brief utterance which emerged from the uttermost depths of his misery; "I am what I am." He remained in this state until his death in October, 1745.

Foreseeing this catastrophe, or rather not foreseeing it but *feeling* it steadily benumbing his faculties like a creeping paralysis, it is scarcely to be wondered at that he was averse to contracting a marriage. And the consciousness of this failing goes far to explain the savage melancholy of the man; it does not excuse him perhaps, for there have been men who have gone to meet even insanity with quiet dignity and without bitterness, but surely the spectacle of this intellectual giant pinned down like his own Gulliver begs a little more charity than Thackeray was willing to show him. Swift did not love the people because he did not believe in them, but he loved persons; "I heartily hate and detest the animal called man, although I heartily love John, Peter, Thomas, and so forth." And he proved his love in the most practical, least sentimental way, by devoting a third of his income to the relief of suffering, and this in spite of the fact that in his own affairs he was economical to the point of parsimony. His hatred of the race which began in rude cynicism and ended in the ghastliest satire ever perpetrated. The "Voyage to the Country of the Houyhnhnms," was a phase of his increasing insanity.

To the wretchedness caused by this malady was added the irritation of never having an opportunity to use his best gifts except during the administration of Harley, for Swift was neither man of letters nor clergyman primarily; he was one of the master statesmen of his age, by fortune tricked out of the opportunity to do his God-appointed work. When he returned to England in 1710 (the period of "The Journal to Stella") he was seized upon by the Tory ministry as the one man who could keep the government intact; and he did it. His papers in the *Examiner*, his denunciations of the "Whig war" are masterpieces of



the sort of masculine, rugged, terse political writing, which disdaining the arts of persuasion, *compels* men to the writer's will. Swift's temperament was that of an absolute monarch; by his imperious genius he dictated the policy of the government, and ruled over the rulers, Harley, St. John and the others.

With the death of the queen and the fall of the Tory ministry he returned to Ireland, disappointed in all his personal ambitions and exiled to the island which he despised, but where he was to drag out the remainder of his life as Dean of St. Patrick's. And yet, by dint of his vast genius, he became almost a god in the imagination of the impulsive Hibernians. He gained this pre-eminence largely through the "Draper Letters" wherein he denounced "Wood's halfpence." One William Wood had secured a patent granting him the right to supply Ireland with copper coin. This piece of favoritism had made possible the grossest fraud and abuse which bore heavily upon the Irish people. Swift's letters, signed "M. B. Drapier" and addressed to the people, are even better than his *Examiner* papers; such terrific homely diatribe has scarcely ever been penned before or since, and the author, the hater of the people, became a popular hero, regarded with almost fanatic reverence. Walpole wanted to have him arrested, but was warned that he would need 10,000 soldiers to do it. An amusing example of the power of Swift's word is contained in the anecdote of the crowd which disturbed him by gathering in the vicinity of his dwelling to see an eclipse and which dispersed when it was announced that the eclipse had been postponed by Dean Swift's orders.

One of Swift's London acquaintances was a Mrs. Vanhomrigh, a widow, who had a daughter Hester, nineteen or twenty years old. Swift became intimate in the family and dined there when he had no better place to go to, sometimes "out of mere listlessness" as he informs Stella. Swift was forty-four or forty-five years old, and it is quite probable that he was not consciously on his guard to keep Miss Vanhomrigh from falling in love with him. Such precaution would have implied an intense degree of vanity altogether foreign to the disposition of this man, who once remarked with epigrammatic truthfulness that he was too proud to be vain. It seems useless to inquire into the causes which produced Miss Vanhomrigh's unfortunate indiscretion, because there is really nothing known about it. We simply know that she did fall madly in love and followed him to Ireland. Here was a capital situation for a farce; the reverend and distinguished Dean finds himself between two fires, for Stella and Vanessa

(the name by which he called Miss Vanhomrigh) are on the same soil, very near to him and perilously near to each other. But it was a farce with a tragic ending. In one of Vanessa's passionate letters of appeal to him she had excused herself for writing instead of speaking her message because, she says, he would be angry, and when "you are angry there is something in your look so awful that it shakes me dumb." Others, not in love with Swift, strong men, had spoken of that terrible silencing look. Poor Vanessa was to see it once too often. In 1723 she wrote a letter to Stella asking if the report of her marriage to Swift was true. Stella gave the letter to Swift and he rode with it to Celbridge, where Vanessa was living. He strode into the room, threw the letter on the table, looked at her silently and walked out. And—it sounds like a melodrama, but the story seems to be authentic—Vanessa sickened and died in a little while. Was that report of Swift's marriage to Stella true? It is stated that Stella, in her reply to Vanessa, said that it was true, and many writers accept it as a fact. If there was any marriage at all it was merely formal and never made public.

In 1728 Swift is again in England and word reaches him that Stella is dying. Crazed with grief he returns to Ireland. On the night of her death he tries to write some reminiscences of her but breaks down; he is too ill to go to the funeral and writes again, sharp, broken cries wrung from his soul.

It is related that on one occasion about the time of Swift's supposed marriage to Stella, a person called on Archbishop King and met Swift rushing distractedly away, and the archbishop, who was in tears, remarked to his visitor, "You have just met the most unhappy man on earth; but on the subject of his wretchedness you must never ask a question." Rumor has been busy about this scene, but its sensational interpretations are not necessary to establish the truth of the ecclesiastic's words. There were sufficient causes in Swift's own dark soul to make him "the most unhappy man on earth." Indeed his story is about the saddest in literature. His life was a *Titanic* tragedy. Swift's gigantic intellectual proportions render his suffering the more impressive. Prometheus chained and writhing is a terrific spectacle.

[To be Concluded.]

For the personal history of Swift see the biographies by Samuel Johnson, Walter Scott, Henry Craik and Leslie Stephen.

His best works are "The Journal to Stella," "The Tale of a Tub," "The Battle of the Books," "The Draper Letters," and "Gulliver's Travels."

## Books.

## STELLA: AND AN UNFINISHED COMMUNICATION.

By C. H. Hinton, B. A. London: Swan, Sonnenschein & Co. New York: Macmillan & Co. 1895. Price, \$1.25.

At the present moment, when we are all talking of this new and wonderful light, these X-rays, which pass through the flesh of the body, we are naturally interested in a book which sets forth the vicissitudes of a human being who has been reduced to a state of transparency, not by the X-rays alone, but by all the rays of normal human vision. It is, as it were, a sort of antithesis to the notion Professor Röntgen has taught us to form. He has found light which traverses the human body; the author of "Stella" asks us to believe in a process by which any human body can be made transparent to the ordinary visual rays. An invisible heroine is a novelty in literature, and Mr. Hinton's romance opens to us many of the humorous possibilities of the situation. Both as a very original piece of fiction and as a speculative treatise the book will command attention. The casual reader will feel that a new vein of fiction has been struck, and though he may give but little thought to the deeper problems, he will yet be fascinated by the striking originality of the conceptions, and the really extraordinary literary finish of many of the passages. As regards the philosophical aim and tendency of the book we may remark that, at the present time, there are three main tendencies of thought. One is that which has ever been the expression of the highest intuitions of man, the affirmation of those convictions as to immortality, the divine government of the world, which, derived from man's moral nature, he reads into the world despite all apparent contradiction. Another tendency is the idealistic one, in which all the event and circumstance of life is affirmed to be the working out of some great thought, to be the exhibition of some moral principle. And the third tendency is the scientific one, which, often negative in its bearing, prefers to examine what the world is and not introduce any supposition as to what the end, ground and origin of it may be.

Our author takes a different point of view. He accepts the scientific notions of the day, and proceeds to explore how far they afford a possibility of expression for the aspirations of man. He takes the attitude of science as justified, but asks: "Is not all the negative of the scientific view due to a limitation of the conceptions which lie at the basis of science?" To put it in a somewhat crude manner we may say, if God had made the world four dimensional, would not many of those assurances

of religious faith which science now disputes be seen to be possible? The work is an experiment, taking the possibilities, and while they are no more than possibilities, it must be remembered, the author tries to show that on these assumptions there is much in religion which gains an adequate representation in the sphere of physical possibility. At the present day, he holds, we have left behind much of the older notion as to physical heaven and the resurrection of the body in any literal sense. We have more or less accepted an idealistic view which looks on the soul as a principle of thought, a centre of consciousness, not as an individual being clothed in a glorified body. From this point of view, in which he thinks the older beliefs tend to become weakened, the author raises us. He asks if an enlargement of our idea of the physical universe may not cause much of that which seems allegory and is treated as a parable with an idealistic meaning, to be thinkable, to have a direct meaning and significance. It must not be forgotten that the interpretation of religious truths as they have come down to us were made in an age differing profoundly from our own in its scientific knowledge of nature. And scientific knowledge tends therefore to destroy the soul of the belief along with the body, the essence of the belief along with the errors of presentation. Now the work before us is serviceable inasmuch as it shows how, without a denial of any of our scientific laws, merely by an extension of them that personal immortality, that presence in the face of eternity, which is the centre of the religious apprehension of the world, can be exhibited in the terms of modern thought. The notion of a fourth dimension is generally rejected by readers as entirely impossible to apprehend. But this is because they try to do too much. For instance, mathematicians tell us that in four dimensional space a sphere can be turned inside out so that what was outside will become inside, what inside outside. Now we do not need to see this as a physical possibility in order to discuss the notion. All that the mathematician does is to take one more dimension and trace out the same analogy that holds in four over three, that there is in three dimensional space over two dimensional space. Thus in the above instance we can all see that a loop of thread lying on a table in the form of a circle can be rolled round so that what was outside will become inside, what was inside outside. Now the notion of a fourth dimension consists simply in taking the analogy which is between plane and solid space and extending it from solid space to a space which hypothetically lies beyond it. Thus, for instance, our author, treating of our existence

with regard to the higher four dimensional existence which he assumes is really ours, takes the illustration of a plane and a solid. He imagines a soap-bubble film, through which a cork-screw passes. The intersection of the film and the cork-screw is a little dot, which, as the spiral convolutions of the cork-screw pass through, moves round and round in a circle. If the dot were conscious, if it were conscious of itself as in the film and not as part of the cork-screw, it would say: "I am a dot moving in a circle." Its life would be this notion. But with a larger consciousness, with a consciousness of that whole body of which it was a part, it would say: "I am"—it would not say that its past was gone out of existence and its future not yet in existence, but that that whole which it really was, was being realized by it part by part. To get a true notion of itself it would have to look upon itself in its whole life, all its succession of states and positions. Thus it would, through a physical conception, attain a conviction of the same kind which the just man has when he denies that any momentary calamity affects his true being. Whether there is anything or not in the physical speculations on which this work is founded, we cannot but think that it is useful in showing, at the present day, when physical possibilities exercise so much influence on our feelings with regard to ourselves and the foundations of our convictions, that this apparent negation may be due to a limitation in our conceptions of physical nature, not to a necessary incongruity between the two spheres of thought.

Our discussion of Mr. Hinton's book has thus far been from the philosophical standpoint. Considered, however, purely as a romance, "Stella" is an agreeable change from the Stanley Weyman and Anthony Hope style of fiction. The author leaves a stamp of originality on everything that he touches, whether it be a fourth dimensional problem, or a conversation between Mr. Smith, UNLEARNER, and an artist seeking to forget. We think involuntarily of some of our pompous friends when he tells of the man who "speaks with that conviction of his words being valuable which so seldom leaves a man who has gained his living by talking," and he describes another class in a sentence when Mrs. Cornish says of her son Frank that "he does not care for anything that is not small enough to go under a microscope." Our good English ancestors come in for their due attention. "Opinions"—he said one evening—"opinions—men used to be born with them like their noses; to see a man change his opinion gave our forefathers the same feelings that it does us to see a lizard drop off his tail." The great talker

who "leads the conversation," receives his little hit, and is reminded that he doesn't, with all his verbosity, say much original, but sticks pretty close to the "mass of common knowledge, universally shared ideas," which he remodels and rediscusses. The metaphysician is warned not to be spending his time in "posting up the ledger of a bankrupt philosophy."

Mr. Smith, UNLEARNER, in "An Unfinished Communication," suggests some things that perhaps others besides our author might like to forget. "That verbiage I learnt at school—the apeing and prolonged caw called grammar, the cackling of the human hen over the egg of language; what I learned at college—that plastering over of the face of nature, that series of tricks and devices whereby they teach a man knowing nothing of reality to talk of it as if he did; the philosophy lectures; the line at infinity (most of us never knew too much about that); the Darwinian theory, which tells us things are as they are because they are not something else." Mr. Hinton writes with much literary tact and skill, is a keen observer, an original thinker, and he has given us a book that is well worth a reading.

R. Y. E.

ESSAYS IN TAXATION. By Edwin R. A. Seligman, Professor of Political Economy and Finance in Columbia College. New York: Macmillan & Co., 1895. 8vo. Pp. 434.

Taxation in the modern state causes a vast amount of grumbling as do also various other political and economic arrangements. There is, however, this difference, that while as a rule other existing conditions are found on examination to be less objectionable than they appear to those for whom they cause personal loss and inconvenience, the opposite is true of many of the more common forms of taxation. The most vigorous denunciations of their inequalities and economic shortcomings are heard not from those who suffer, but from the assessors and tax commissions, and from those who have examined the whole system professionally and compared it with some satisfactory ideal. This volume affords ample illustration of such complaints. From the nature of the case Professor Seligman's essays give a large place to destructive criticism. But they are not merely destructive. Notwithstanding the modest title they are a comprehensive survey of taxation in the American commonwealths in so far that each of the more prominent forms of taxation is described and criticized, its history traced, its defects and abuses pointed out, its economic character analyzed and the diverse practices of the

various states rigorously reduced to fundamental principles.

Against the general property tax, which every great nation except America has now discarded, Professor Seligman brings a severe indictment. He charges it with a lack of uniformity arising from a persistent inequality of assessment; with a lack of universality in failing to reach personal property; with a necessary tendency to dishonesty; with a tendency to a decrease of rate as property increases, thus acting directly counter to the sound principle of progressive taxation; and with frequent double taxation through lack of uniformity in the matter of debt exemption. The author's conclusion is that the general property tax in the United States is a dismal failure. He quotes with evident approval the remark of the French scientist Leroy-Beaulieu, that "a cruder instrumentality of taxation has rarely been devised" and the more emphatic statement from the first annual report of New York assessors that "a more unequal, unjust and partial system for taxation could not well be devised." The author objects not only to its actual administration, but to the theory upon which it is based, closing the chapter with the ringing assertion that the general property tax "is the cause of such crying injustice that its alteration or its abolition must become the battle cry of every statesman and reformer."

Thus far that battle cry has been loudest from those who advocate as a substitute for it the single tax on land values. But single taxers get cold comfort from the chapter on that subject in the present work. We cannot help feeling that Professor Seligman has dealt with this subject in a manner which is somewhat too elaborate and formal. One does not discover from the discussion what is really the fundamental objection to the plan. The careful enumeration of a series of fiscal, political, moral and economic defects with impartially distributed emphasis gives somehow the impression that the writer is laboring to prove a case and searching for a multiplicity of arguments. It would be better to discover the vulnerable point and deliver there a few well-directed blows. Particularly does this seem to be true when the subject under discussion is a definite proposition, existing on paper only, rather than a complicated system evolved by the compromises of social development. The method followed in the work is well adapted to the treatment of such topics as the general property tax already noticed and the taxation of corporations.

In the discussion of the corporation tax Professor Seligman is at his best. What is here needed most of all is a systematic presen-

tation of the actual practice, past and present, in the various states, a searching analysis of the principles upon which the taxation of corporations may be based, and a formulation of some harmonious and rational plan which is at the same time equitable and economically productive. All this is admirably done. The plan formulated, toward which the writer believes that the legislation and judicial interpretation of the most progressive states is tending, contemplates local taxation of corporations on real estate only, taxation for state purposes on earnings or on capital and loans, the taxation of only so much of the total earnings or capital as is actually received or employed within the state, and an additional tax on corporations, which have through natural, legal, or economic forces become monopolistic enterprises.

High commendation is given to the reports of the Pennsylvania tax conference of 1892, and to the bill which was introduced into the legislature embodying its recommendations, but which failed to become a law because of the opposition of manufacturing corporations. Pennsylvania is credited with having always been at the head of tax reform in the United States and the opinion is expressed that we may expect some good results in the future from the labors of the conference.

An American bibliography is appended to the chapters on the General Property Tax and the Taxation of Corporations, and at the end of the volume there is a bibliography of American Reports on Taxation. Especially valuable for reference are the two final chapters summarizing the recent European literature in taxation and the recent American reports. The classification of public revenues which forms the subject of the ninth chapter will be of less interest than the other topics to the general reader, but it will greatly add to the value of the work for students of finance whether in college or in practical life. The volume is one of unique interest and is well calculated to promote reforms more urgently needed than any others with which the state is directly concerned.

EDWARD T. DEVINE.

HISTORY OF THE CITY OF ROME IN THE MIDDLE AGES. By Ferdinand Gregorovius. Translated from the fourth German edition by Annie Hamilton. Vol. III. New York: Macmillan & Co., 1895.

"Throughout the long space of more than eleven hundred years, Rome is to the historian as a lofty watch-tower, whence he can survey the movements of the mediaeval world, so far as that world derives from her its impulse or



stands in active relation to her. For she is endowed with a twofold nature—municipal and cosmopolitan—neither of which is entirely separable from the other. Thus it was in ancient times, and thus it remained throughout the Middle Ages."

This passage furnishes the keynote for Gregorovius's work. His subject is not merely the internal history of the city, but the history of Rome's relations with the empire and with the Papacy. Consequently his work is in one sense a history of the Middle Ages. He was admirably fitted for the task. He had been a professor of history at the University of Königsberg; he spent more than a quarter of a century in Rome studying its monuments and records; finally, his literary skill was of a high order. His work is not only a great history, but also an excellent literary production.

The period which he has covered in his eight volumes extends from the visit of Honorius to Rome in 403, to the capture of the city by Charles V. in 1527. His words give the best explanation of his task. "The majestic city grew, waxed old, and sank side by side with the empire, and its dissolution is a process even more remarkable than was its growth; as vast an effort of time being necessary to destroy and lay low this colossus of laws and administration, of political institutions, of traditions and monuments of past centuries, as had been required to build it up. There is no spectacle in human history alike so tragic and so thrilling as the fall and final extinction of mighty Rome."

After describing the impression which Rome had made on Claudian in the fifth century, on Gregory the Great in the seventh, on Poggio in the fifteenth, on Gibbon in the eighteenth century, he continues: "Deeply stirred by the sight of Rome, I resolved not only to depict the ruin of the city, but to follow it on in its reawakening to a new world-governing power. Rome alone amongst all the cities of the world has been honored with the divine title of 'Eternal,' and the prophecy of the poet, '*Imperium sine fine dedi*,' in her attains reality."

The first two volumes of the translation were published over a year ago. The third is now before us, and covers the ninth and tenth centuries. Although we find the striking figures of Nicholas I., Alberic, Otto the Great, Crescentius, Otto III.—"the wonder of the world," and Gerbert, yet these centuries were emphatically "the dark ages" for Rome. Learning had almost deserted the city, the papacy was corrupt, the people formed a fickle, turbulent mob. Possibly it is the best proof of Gregorovius's great skill that, even in this volume, the interest of the reader never flags.

The volume ends with "a walk through

Rome" about the year 1000. This is one of the passages which have made the history such a delight to those who know Rome. In fact, it was the descriptions of the monuments and other remains which first attracted the present translator. The passages quoted give a fair idea of the quality of the translation. It will prove a boon to all English readers who are interested in history.

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## Notes.

THE RED BADGE OF COURAGE. By Stephen Crane. D. Appleton & Co., New York.

To write 233 pages in description of a single imaginary battle is a feat; to write it in a manner that will absorb the reader is a mark of genius. The public is familiar with the lurid descriptions of actual onslaught contained in Mr. Rudyard Kipling's almost Homeric pictures; but Mr. Crane has undertaken more than this; he has shown us not only the spectacle of battle, but the conflicting mental impressions of a participating witness, a recruit. The skill with which he has done this is his distinction. There is the self-examination of a youth who has no means of knowing whether he will be a coward or a hero under fire; there is the breathless pause before the attack, the intoxication of the first conflict, joy in the repulse of the enemy, chagrin because of a second attack, sudden rout and panic, self-abasement under the sense of cowardice, reawakening of animal courage, and final victory over, not only the enemy, but himself. "He had been to touch the great death and found that after all it was but the great death. He was a man."

Some will find the picture over-bloody, but this is its purpose; it is a bloody episode. The true criticism is one which must be made against all our younger romancers who undertake to correct the old theatrical descriptions of battle by an inexorable fidelity to the hideous, grotesque facts of it; in doing this they too frequently lose sight of the soldier's idealism, his exaltation in "the cause." In battle, as everywhere else, there is mingled idealism and realism, and we should not be deprived of the nobler aspects of the scene.

When the author corrects his story he should strike out all descriptions of the expression in his hero's eyes and the pallor of his face, for the picture is shown through the youth's eyes, and these are things which he could not see. Mr. Crane's partiality to dialect is unfortunate; in the first place it is poor dialect, suggesting no locality, and in the second place it is unreasonable to suppose that everybody in the Union army, including the generals, were illiterate. The descriptions lack Mr. Kipling's sure mastery of style; there are too many adjectives, and there are some striking grammatical defects. But after all, the reader will not concern himself much with these things, but will yield himself to the swift, vivid movement of this absorbing story.

IA. By "Q." (Quillar Couché). Charles Scribner's Sons, New York.

The introductory chapter of this book gives an account of the founding by Mary Penno of the sect of Second Advent Saints. The story tells how her great-grandson came to Andevora in Cornwall as a preacher to the congregation which gathered in the Round meeting house erected by the founder; and how a rough but handsome Cornish fisherman fell in love with the young preacher, and was both too forward and too good for him. If there is anything remarkable in the story

it must be looked for in the "local color." The two principal characters convey a suggestion of *Christie Johnstone* and *Charles Gatty*. It is a short tale, however, and it is not bad reading, as it is written with taste and restraint, if not with invention or power.

LOVERS' SAINT RUTH'S AND OTHER STORIES. By Louise Imogene Guiney. Copeland & Day, Boston.

Miss Guiney's subjects are somewhat morbid, but this little collection of slight things is, nevertheless, interesting. With all its improbabilities the best thing in the book is "An Event on the River," for here the writer has something to say, and says it with a directness which is lacking in the other stories. Moreover, though the episode on which the tale is founded is incredible, the chief character is very real, and his emotions are analyzed with the sure touch of one who has observed human nature and has learned some of its secrets. Miss Guiney's style, though slightly artificial at times, is distinctly good.

AN INTRODUCTION TO THE STUDY OF AMERICAN LITERATURE. By Brander Matthews, A. M., LL. B., American Book Company, New York. Price \$1.00.

This book, as its title indicates, is intended to be only a sketch introductory to a more detailed study of the subject. It is picturesque, entertaining, and written in Professor Matthews' customary graceful style. Had he called the book by some such title as "Chapters from the History of American Literature," there would perhaps be little to criticise in it, but being designed as a text-book it must be reckoned with as such, and its great fault is that it is entirely lacking in systematic arrangement and scholarly perspective; there is no coherence of part with part, no unity of impression. Professor Matthews suffers by comparison with Mr. Stopford Brooke who has shown us in his "Primer of English Literature" that the history of a literature may be compressed into a small compass without doing violence to the proportions of the subject. Mr. Brooke's point of view is that of a scholar; Mr. Matthews's is that of a journalist. If any one objects to this distinction let him read the personal opinions with which Professor Matthews has interspersed his narrative; here is a fair example. In speaking of the "novel of city life," he says that the life of "the great cities of the East" has been so described that "the dweller on the lonely farm in the West is enabled to comprehend better than before the conditions of life among the shifting scenes of the mighty city. This, indeed, is the greatest service the art of fiction can render to mankind." The child who lays this doctrine to heart will be somewhat confused in his estimate of "Ivanhoe," "Middlemarch," "Henry Esmond," and "The Scarlet Letter."

POLITICAL ECONOMY FOR HIGH SCHOOLS AND ACADEMIES. By Robert Ellis Thompson: Ginn & Co. Boston.

Dr. Thompson gives us another instance of his powers as a persuasive writer in this work intended for use in the high school and academy class-room. He takes the student by easy steps through the various stages of industrial life, and describes in simple but forcible language the development and the chief characteristics of economic life and institutions round about us in society to-day. It is to be regretted that the author has considered the special object of this work to be the defence and advocacy of protection. He presents the views of List and Carey and evidently discounts as worthless the results of European and American opinion delivered by economists since their time, which is almost universally opposed to such legislation. He is also an advocate of another policy now warmly discussed—Bimetallism. The Carey doctrine of Rent which he

holds, takes a prominent place in his considerations of present day problems.

BROWNING STUDIES, BEING SELECT PAPERS BY MEMBERS OF THE BROWNING SOCIETY. Edited by Edward Berdoo, M. R. C. S. Macmillan & Co., New York.

Anything done by so reverent a Browning lover as Dr. Berdoo is worthy of respect for the intention which animates the deed, but scarcely on any other ground can this collection of papers be commended. Browning students are already familiar with the best of them, such as Professor Hiram Corson's essay on "The Idea of Personality in Browning's Poetry," and Mrs. Turnbull's exegesis of "Abt Vogler," and the person who desires to become a Browning student will find a far better guide in Dr. Berdoo's own Browning Cyclopedia, where there is some systematic arrangement of material. The Browning Society has done some good, but Browning himself has quite passed out of the possession of a cult, and future writing about him will be valuable only as an illumination of the subject, not as the "proceedings" of a special society.

In the "Red Cockade" Mr. Stanley Weyman has given us a better story than some of his later romances, but not one as good as "A Gentleman of France," or "The House of the Wolf." There are evidences of hurry and carelessness in the writing as well as lack of coherence in the narrative. Such stories as Mr. Weyman's become mere beer for boys unless refined by delicate workmanship of the kind once loved by the author, but now slighted in the haste of production which so often responds to a good market.

The late Professor Jowett was not a popular preacher in the sense that he drew the multitudes to hear him. He lacked the fervor and force of the great preacher to the people. Perhaps, it is for this very reason that his published sermons are so good and so evidently destined to a permanent influence. A great orator's utterances—whether sacred or secular—are frequently disappointing when we read them in unimpassioned print; we find that it was the magnetism of the speaker, that subtle force which we call "personality" that gave the charm and wonder to his words. Professor Jowett was a preacher to scholars, and his appeal was always made through the intellect; hence his published sermons are as good, perhaps even better to read than they were to hear. They are published by Macmillan, New York.

THE CITIZEN has made frequent mention of "The Temple Shakespeare," published by J. M. Dent & Co., London, and sent to the CITIZEN in instalments by John Wanamaker. Recent volumes are "Hamlet," "Othello," "King Lear," "King Henry VIII," "Coriolanus," "Troilus and Cressida."

Another new and excellent edition of Shakespeare is "The Arden Shakespeare," published by D. C. Heath & Co., of Boston. "The Temple" edition is primarily intended to be a convenient pocket edition for the general reader, while "The Arden" is rather designed to serve as text-books. Therefore in the latter edition the plays are slightly expurgated and the notes are copious. Each play is entrusted to the care of a special editor, but a general plan is followed throughout. Each is prefaced by a full introduction, in which is given the literary history of the play, the sources of the plot, and, as a special feature, an appreciative essay, it being the purpose of this edition to treat the great dramatist from a literary rather than from a philological point of view.

The text is based on the "Globe" edition. The following plays have already been issued: "As You Like It," edited by J. C. Smith, M. A., Lecturer in Owens College, Victoria University; "Richard II.," C. H. Herford, Litt. D., Trinity College, Cambridge; "Hamlet" and "Macbeth," E. K. Chambers, B. A., Sometime Scholar of Corpus Christi College, Oxford; "Twelfth Night" and "Julius Caesar," A. D. Inness, M. A., Sometime Scholar of Oriel College, Oxford. Other volumes are announced to appear. The price of each volume is forty (40) cents.

A recent addition to "Longman's English Classics" is Sir Walter Scott's "Woodstock," edited by Professor Bliss Perry, of Princeton College. Professor Perry's academic training combined with his own eminent work as a maker of fiction fits him well for his task. He has not, however, obtruded the editorial office too much upon his subject. His notes are brief, in good taste, and doubtless, accurate; his introduction is a sympathetic, critical and biographical essay; his bibliographical suggestions to teachers are good, fitting the book to the design of the series, which is to serve as text-books in secondary schools. A well-reproduced portrait of Scott, after Raeburn, fronts the title page. Longmans, Green & Co., New York. Price \$1.00.

From John Wanamaker we have a handsome octavo volume of nearly 500 pages. "Elementary Physical Geography," by Ralph S. Tarr, B. S., F. G. S. A., of Cornell University, published by Macmillan and Co. The chief criticism that can be made upon the book, to the effect that there is too little of concrete example given to illustrate the principles, has been met by the author himself who very properly calls attention to the fact that a text-book must of necessity be limited, and such lack as there is in this respect is practically atoned for by the abundance of good illustrations (there are 267 diagrams and photographs, and 29 plates and charts) and the appendix with full suggestions to teachers for application of the principles laid down for laboratory and field work. The price of the book is \$1.40.

President Monroe's famous message of 1823, containing the statement of the "Monroe Doctrine," has been published in full among the Old South Leaflets, being No. 56 of this invaluable series of historical documents. There was never a time when it was so important for our people to inform themselves as to just what President Monroe said and what he did not say as at the present time; and the directors of the Old South work, in placing this leaflet in the hands of the people at the merely nominal cost of five cents a copy, have rendered a public service.

"Introductory Lessons in English Grammar," is the work of William H. Maxwell, M. A., Superintendent of Public Instruction in Brooklyn, and is intended for use in intermediate grades. The arrangement is logical, the definitions clear, and the exercises abundant and well-adapted to instruct the pupil in the practical application of the principles which are set down. The book is the second in a series of three, the first being designed for use in the primary grades, and the third for advanced scholars. The series is published by the American Book Company, New York.

The "Civic Club Digest of the Educational and Charitable Institutions and Societies in Philadelphia," has just been compiled and published by a committee of ladies, members of the Civic Club of Philadelphia. There has been great need of such a compilation, and thanks are due to the club and the committee for undertaking the task. Professor Samuel McCune Lindsay, Ph.D., of the University of Pennsylvania, furnishes an introduction on "Social Aspects of Philadelphia Relief Work." We shall make further comment on the book in a future number of THE CITIZEN.

## University Extension News and Announcements.

### The Fourth Summer Meeting: Notes.

An attractive announcement of the full program, reprinted with additions from THE CITIZEN for March, will be sent upon application.

Special announcements of the separate departments are now ready. The five departments of study are: (A) Roman Life and Thought; (B) Psychology; (C) Music; (D) Science; (E) Mathematics.

For fifteen dollars you can secure an inclusive ticket, giving a choice of from eight to ten lectures daily.

For ten dollars you can secure a department ticket admitting to all the lectures of any one department. In that of Roman Life and Thought, this will give an opportunity to hear twelve different lecturers, representing six prominent universities, and presenting the most varied aspects of the history, literature, art, philosophy and private life of the Romans.

Professor Shahan, who will lecture on the Relations of the Roman Empire and Early Christianity, is an eminent authority on ecclesiastical history. His lectures in the Catholic University of America at Washington cover the earlier half of the Christian era. His numerous contributions to the *Bulletin* of that University give it high rank for scholarship and critical discussion. He has made a special study of early Christian art and antiquities, and of canon law. His Summer Meeting course of ten lectures will begin with a description of the Roman world at the dawn of Christianity, will give an account of the conflict between the Empire and Christianity, both in the era of persecutions and in that of literary warfare, and will conclude with an estimate of the influences of Hellas, an account of the victory of the Gallilean, and a summary of the condition of church and state in the fourth century. This course will have a special interest for clergymen and divinity students, but it is of great importance also to those who are interested in the study of civilization in general. Through its influence upon the Christian Church, Rome made one of her two greatest contributions to later civilization.

The second channel through which Rome exercised an influence, which is still dominant in European countries, is the system of Roman Law. This subject will be treated in a course of ten lectures by Professor Munroe Smith, of Columbia College, New York, who occupies the only chair of Roman Law and Comparative Jurisprudence in an American university, though in the universities of Europe the study of Roman Law and Institutions fills a prominent place. The course will trace the beginnings of Roman Law and its relation to Indo-European custom; one lecture will deal with the *ius civile* of the Republic, another with the *ius gentium*, which furnished a uniform commercial law for the entire basin of the Mediterranean. The denationalization of law, the work of the great jurists of the Empire, and the codification of later times, will be discussed. Especial attention will be given to Roman Law in the Middle Ages, in the Church of Rome, and in its modern codifications. The course will close with a statement of the Roman element in modern law.

Other courses, which will deal with Roman political institutions, will be given by Professor Merrill, of Wesleyan University, on the Principate; by Mr. Munro on Gibbon's "Decline and Fall"; and by Professor Gudeman on the Annalists and the Roman Historians. Professor Merrill's recent edition of *Catullus* is warmly commended by Scholars.

Dr. Shahan's course will be admirably supplemented by that of Rev. William Bayard Hale, whose sermon on "The Eternal Teacher," at St. Mary's Church, Oxford, in the summer meeting, 1895, was described in the English papers as one of the notable features of the session. Mr. Hale's course is on the Transformation of Christianity under Roman Influence, and includes besides an introductory lecture on the Latin Conception of the church, a presentation of the work of Ambrose, Jerome, Augustine and Gregory.

One of the most popular courses last year was that by Professor Hammond on Greek Philosophy. Students will be gratified to learn that the same lecturer will present Roman Philosophy, with lectures on Cicero, Seneca, and Marcus Aurelius. Professor Lawton, Dr. Ernst Riess, Mr. Hale, Mr. Munro, and Professor Hammond connect the present session with that of 1895, all of these lecturers having something of interest to say on the subjects of both sessions.

Professor Gudeman, whose lecture on the Alexandrian Library and Museum was announced for last summer was prevented from lecturing, but will deliver the promised lecture this year, adding three others, one on the Early Annalists, another on Sallust and Livy, and a third on Tacitus and Suetonius.

A course which connects the field studied directly with our own times, is that by Dr. Clarence G. Child, late Fellow in English at Johns Hopkins. It will trace the influence of Latin Language and Literature upon English Literature and Language, describing particularly the influence of Seneca on English tragedy, of Virgil and Horace on English poetry, and of the Latin language upon the English tongue.

Professor Peck, of Yale University, has recently spent two years in Rome and has collected materials for an illustrated course on the private life of the ancient Romans. It will deal with Child Life, the Position of Woman, the Appian Way, and the Roman Forum, and a Day with a Roman Gentleman.

A course which should prove of the widest general interest to readers of good literature is that by Professor Clement L. Smith, of Harvard University, on the Roman poetry of the Augustan age. It includes such famous names as Virgil and Horace, giving attention also to the Elegiac poets, and describing the conditions which shaped the character of the period, and its influence on later literature.

Students of this department will have an opportunity to hear on an average three lectures and discussions daily for the twenty days of the Summer Meeting. There will also be a class for advanced students of Latin in the De Senectute of Cicero. For the latter a special charge of five dollars will be made. With the exception of the special class, all the exercises of the department will be open to those who hold either Inclusive ticket (fifteen dollars) or Department ticket (ten dollars).

An equally liberal program is offered in the Science Department. First may be mentioned the four courses on general and applied Chemistry, opened with ten lectures by Dr. M. E. Pennington on the chemistry of water, air, acids, alkalies, metals, carbon compounds, etc., and followed by courses of unique value on the

chemistry of soils and chemistry of foods. Professor Wm. Frear will describe the making of the soil, and the methods by which the plant secures its water, its carbon, and its nitrogen supply, and the movement of the nutritive matter in the plant.

Professor W. O. Atwater has been engaged for many years, under the direction of the U. S. Department of Agriculture, in a special investigation of the nutritive values of foods. The materials collected at the World's Fair in Chicago, which were useful in this investigation, were placed at his disposal, and an analysis of both animal and vegetable food, unparalleled in extent and accuracy, has been the result. Some of the information thus brought to light has been given to the public in the bulletins of the Department of Agriculture, and there is still much of great practical value to appear. Professor Atwater will give a course of five lectures on these subjects, and the instruction will be extended to laboratory courses under the direction of Dr. F. G. Benedict, a member of Professor Atwater's staff. It is expected that Dr. Dabney, Assistant Secretary of Agriculture and President of the University of Tennessee, and Dr. A. C. True, Director of the Office of Experiment Stations, will each be present for at least a single address.

Dr. William P. Wilson, Director of the Philadelphia Museums, will generously open to Summer Meeting students the splendid collection now being arranged in the buildings formerly occupied as the general offices of the Pennsylvania Railroad. The Director will deliver a series of lectures explanatory of the natural products exhibited; vegetable fibres, animal fibres, teas, coffees, cocoas, spices, gums, resins, waxes, oils, cabinet woods, etc.

Dr. S. C. Schmucker, an experienced and enthusiastic Normal School teacher, is a welcome addition to the corps of lecturers. His course will deal with the life-history of insects. Besides Dr. Wilson, who lectured in the Summer Meeting of 1895, former students will renew acquaintance with Professor J. M. Macfarlane, who is in charge of the Department of Biology in the University of Pennsylvania, Professor Byron D. Halstead, of the New Jersey Agricultural Experiment Station and of Rutgers College, Mrs. L. L. W. Wilson, of the Philadelphia Normal School, and Dr. Benjamin L. Robinson, Curator of the Herbarium of Harvard University.

Dr. Robinson, whose previous course was in 1893, will this year give ten lectures on the evolution and distribution of flowering plants, closing with an account of recent progress and of present problems in Systematic Botany. Dr. J. W. Harshberger will supplement the lectures of Dr. Robinson with a course on the Natural History of Field and Garden Plants, and Professor Macfarlane has selected for discussion *Our Timber Trees in Health*, and *Our Timber Trees in Decay*.

The lecture courses in this department will be accompanied by laboratory exercises, study of specimens, charts, lantern views and botanical excursions. Nothing will be left undone to make the work attractive and profitable.

Especial attention is invited to the announcements of the Psychology, Music and Mathematics Departments. Those who wish to specialize in any of these subjects will find excellent opportunities for work under the best of direction.

In Psychology there will be a course of twenty lectures by Professor Witmer, discussing the relations of mind and body, and of thought and action. The three final lectures bear upon the methods and value of modern psychology. It is the laboratory courses which, taken in connection with the lectures, make the department of



unique value to special students. The laboratories of the University with their apparatus and material are placed at the disposition of the Summer Meeting, and trained assistants aid in making them useful. A student may give his entire time to study in one line, working under the guidance of the lecturer and his assistants, or he may distribute his time and attention over the several subjects of instruction. The work does not require any previous training, but special facilities will be given to advanced students and to those who make rapid progress.

Professor Hugh A. Clarke, whose work as an instructor in the theory of music has been known from his University, conservatory, and correspondence classes of the past thirty years, will give courses in harmony and counterpoint; and Mr. Thomas W. Surette, of Baltimore, whose University Extension courses in Philadelphia, Baltimore and Richmond and other cities has brought him prominently into connection with Extension students, will offer courses in pianoforte sonata, church music, opera, and solfeggio. Mr. Surette will also deliver an evening lecture on "Parsifal," illustrated by the piano and by stereopticon views. A descriptive announcement of the courses in music will be sent to any applicant.

No students have been more enthusiastic or positive witnesses to the value of Summer Meeting courses than those who have given a part or all of their time to the subject of Mathematics. All of the courses heretofore offered will be given this year, and a new course on Methods of Teaching Mathematics, by Dr. Schwatt is added. A second edition of the address by Dr. Schwatt before the Summer Meeting of 1895 has been printed, and it has received high commendation from American and foreign reviews. On Wednesday evening of the first week of the present session Dr. Schwatt will deliver a similar address on The Philosophy and Utility of the Calculus.

### Readings in Roman History.

By the courtesy of Messrs. A. C. McClurg & Co., Chicago, we are enabled to reprint from "The Book Lover," by James Baldwin, the following guide to readers who desire to prepare themselves for the Summer Meeting lectures in Roman Life and Thought:

Anthon: *Classical Dictionary*.  
Smith: *Dictionary of Greek and Roman Antiquities*.  
Ginn and Heath: *Classical Atlas*.  
Murray: *Manual of Mythology*.

#### GENERAL HISTORIES.

Smith: *Smaller History of Rome*.  
Merivale: *Students' History of Rome*.  
Yonge: *Young Folks' History of Rome*.  
Creighton: *History of Rome*.

For the period preceding the Empire:

Mommsen: *History of Rome* (4 vols.).  
Abbott: *The History of Romulus*.  
Church: *Stories from Virgil*.  
——: *Stories from Livy*.  
Macaulay: *Horatius* (poem in "Lays of Ancient Rome").  
Arnold: *History of Rome*.  
Inne: *Early Rome*.  
Shakspeare: *The Tragedy of Coriolanus* (490 B. C.).  
Macaulay: *Virginia* (poem in "Lays of Ancient Rome," 459 B. C.).  
Abbott: *The History of Hannibal*.  
Smith: *Rome and Carthage*.  
Dale: *Regulus before the Senate* (poem, 256 B. C.).

Beesly: *The Gracchi, Marius, and Sulla*.  
Mrs. Mitchell: *Spartacus to the Gladiators* (poem, 73 B. C.).

For the period of the Caesars and the early Empire:

Merivale: *History of the Romans* (4 vols.).  
——: *The Roman Triumvirates*.  
Abbott: *The History of Julius Caesar*.  
Addison: *The Tragedy of Cato* (drama).  
Froude: *Caesar: a Sketch*.  
Trollope: *Life of Cicero*.  
Ben Jonson: *Catiline* (drama).  
Beaumont and Fletcher: *The False One* (drama).  
Abbott: *The History of Cleopatra*.  
Shakspeare: *The Tragedy of Julius Caesar*.  
——: *Antony and Cleopatra*.  
Capes: *The Early Empire*.  
De Quincey: *The Caesars*.  
Ben Johnson: *The Poetaster* (drama, time of Augustus).  
Wallace: *Ben Hur* (romance, time of Tiberius).  
Longfellow: *The Divine Tragedy* (poem).  
Ben Jonson: *Sejanus, his Fall* (drama, time of Tiberius).  
Becker: *Gallus* (romance, with notes, time of Augustus).  
Schele De Vere: *The Great Empress* (romance, time of Nero).  
Abbott: *The History of Nero*.  
W. W. Story: *Nero* (drama).  
Hoffman: *The Greek Maid at the Court of Nero* (romance).  
Farrar: *Seekers after God* (Seneca, Epictetus).  
Wiseman: *The Church of the Catacombs* (romance, time of the Persecutions).  
Mrs. Charles: *The Victory of the Vanquished* (romance).  
Church and Brodribb: *Pliny's Letters* (Ancient Classics).  
Bulwer: *The Last Days of Pompeii* (romance, time of Vespasian).  
Massinger: *The Roman Actor* (drama, time of Domitian).  
——: *The Virgin Martyr* (drama).  
Dickinson: *The Seed of the Church*.  
De Mille: *Helena's Household*.  
Lockhart: *Valerius*.

The last three works are romances, depicting life and manners in the time of Trajan.

For the period of the later Empire and the decline of the Roman power:

Curteis: *History of the Roman Empire* (395-800).  
Gibbon: *Decline and Fall of the Roman Empire*.  
Ebers: *The Emperor* (romance, time of Hadrian).  
Capes: *The Age of the Antonines*.  
Watson: *Marcus Aurelius Antoninus*.  
Hodgkin: *Italy and her Invaders*.  
William Ware: *Zenobia* (romance, A. D. 266).  
——: *Aurelian* (romance, A. D. 275).  
Ebers: *Homo Sum* (romance, A. D. 330).  
Eckstein: *Quintus Claudius* (romance, time of Domitian).  
Aubrey De Vere: *Julian the Apostate* (drama, A. D. 363).  
Beaumont and Fletcher: *Valentinian* (drama, A. D. 375).  
Edward Everett: *Alaric the Visigoth*; and Mrs. Hemans: *Alaric in Italy* (poems, A. D. 410).  
Kingsley: *Hypatia* (romance, A. D. 415).  
Mrs. Charles: *Conquering and to Conquer* (romance, A. D. 418).  
——: *Maid and Cleon* (romance of Alexandria, A. D. 425).  
Kingsley: *Roman and Teuton*.  
Church: *The Beginning of the Middle Ages*.

## LITERATURE.

- Simecox: History of Roman Literature.  
 Schlegel: History of Dramatic Literature.  
 Collins: Livy (Ancient Classics).  
 Mallock: Lucretius (Ancient Classics).  
 Trollope: Caesar (Ancient Classics).  
 Collins: Cicero (Ancient Classics).  
 Morris: The Æneid of Virgil.  
 Collins: Virgil, Ovid, Lucian (three volumes of Ancient Classics).  
 Epictetus: Selections from Epictetus.  
 Jackson: Apostolic Fathers (Early Christian Literature Primers).

## SPECIAL REFERENCE.

- Clough: *Plutarch's Lives*.  
 White: *Plutarch for Boys and Girls*.  
 Kaufman: *The Young Folks' Plutarch*.  
 Coulange: *The Ancient City*.  
 Draper: *History of the Intellectual Development of Europe*.  
 Lecky: *History of European Morals*.  
 Milman: *History of Christianity*.  
 Stanley: *History of the Eastern Church*.  
 Fisher: *Beginnings of Christianity*.  
 Dollinger: *The First Age of Christianity*.  
 Montalembert: *The Monks of the West*.  
 Reber: *History of Ancient Art*.  
 Hadley: *Lectures on Roman Law*.  
 Maine: *Ancient Law*.

To this list may be added the following books:

## GENERAL HISTORIES.

Pelham: *Outline of Roman History*. Putnam.

## Period preceding the Empire:

- Mommsen; abridged in 1 vol. Scribners.  
 Schuckburgh: *History of Rome—the Battle of Actium*. Macmillan.  
 Bury: *Students' Roman Empire*. Harper and Bros.  
 Farrar: *Darkness and Dawn* (tale of the times of Nero. Should have a more exact description).  
 Preston and Dodge: *Private Life of the Romans*.  
 Leach, Shewell & Sanborn.  
 Gregorovius: *City of Rome*. Vols. I. and II., 403-800. Macmillan.  
 Farrar: *Gathering Clouds* (a tale of the days of St. Chrysostom). Longmans.

## LITERATURE.

Mackail: *Latin Literature*. Scribner's.

## General Notes.

To those who are not familiar with the general character of the work done in University Extension courses we give below some facts about a centre of moderate size in a town of Western Pennsylvania. In contrast with audiences of 1000 people, classes of 450 and an attendance of 50 at preliminary meetings for study (the figures indicating the high-water mark of this winter's work) the data here given are not striking, but as representing the average condition of some seventy University Extension towns, it gives a fair impression of University Extension work. In the formal report of Professor Keeler, made at the close of the courses, it was stated that the average attendance was 250; fifty remained for the after-discussion of the subject, Astronomy, ten persons regularly returned written answers to questions and seven passed the final examination. Professor Keeler says of the answers to questions, "None were bad and two were really excellent." We think it speaks well for University Extension that a course of lectures in Astronomy could be

given in a small town with these results. The teaching which enables seven persons in a miscellaneous audience of 250 to pass an examination on the questions given below must have opened up new interests to many; it is to be borne in mind that it is not improbable that many were in attendance who might have passed the examination if they had tried.

1. Why has the earth's orbital motion so little effect on the relative positions of the stars?
2. Explain briefly the principle of the telescope and give the reasons why the magnifying power cannot be increased beyond a certain limit.
3. State the principal facts relating to the constitution of the sun, its temperature and the source of the heat which is constantly lost by radiation from its surface.
4. If the sun were to lose all its heat, would the motions of the planets be affected in any way?
5. Is any force required to keep up the motion of the moon in its orbit? What would happen to the moon if the attraction of the earth (and all other bodies) were suddenly cut off?
6. What is the general character of the mountains on the moon?
7. What are Kepler's laws, and of what great law are they necessary consequences?
8. Describe the planet Saturn, and state the reasons for your opinion as to its habitability.
9. What is the probable constitution of a comet? In what general direction does the tail point?
10. What is the cause of the light of "shooting stars"?
11. Give the cause of the variation of light for any one class of variable stars.
12. Mention some of the evidence in support of the Nebular Hypothesis.

Acting under orders from his physician, Mr. Shaw has had to decline to receive weekly papers from his students. But his classes have been unusually well attended and have shown an unprecedented interest and activity in their work. The weekly reports of the books read by the students are most gratifying, not only to Mr. Shaw, but to all who understand that the best results of University Extension work can be attained only by actual work on the part of the hearers. Here are lists of the matter read by a few of Mr. Shaw's students, selected almost at random. In each case the work reported was done in one week.

One student reports the following:

One volume of Symond's "Italian Renaissance."  
 Carpenter's "Lorenzo de Medici."  
 "Romola."

One volume of Villari's "Life of Savonarola."

Article on Savonarola in the *Encyclopædia Britannica*.  
 Machiavelli's "Prince."

Another reports:

Villari's "Life and Times of Machiavelli."

Machiavelli's "Prince."

Creighton's "History of the Papacy during the Reformation," Vol. III.

A part of Symond's "Age of the Despots."

Still another gives:

Villari's "Savonarola."

"Romola."

Pater's "Renaissance."

Symond's "Age of the Despots."

Macaulay's essay on Machiavelli.

These are fair samples of the reports made by twenty-three students of their reading for one lecture.

Arrangements have been made with the railroads whereby students attending the Summer Meeting may get reduced rates of travel. All paying first-class fare to the meeting can get return tickets for one-third of the regular fare.

We get exceedingly gratifying reports from the University of Wisconsin concerning their University Extension Department. The last information which we received, and that was some time ago, reported fifty-seven courses in science, history, literature and economics.

The *University Extension Journal* contains a rather gloomy review of the condition of University Extension in Great Britain due to the scientific courses conducted by the County Councils. The writer of the article, Mr. Headlaw, sees in this tendency a menace to popular humanistic education. It seems to us that he exaggerates the effect which this scientific education will ultimately have upon the popular desire for lectures in literature and history. The tendency in all modern thought is away from the formerly fancied antipathy of science and the humanities, and learning in the one subject will always beget an ambition to know something of the other because persons attending the courses of University Extension or of the County Councils are not specialists. It is only the specialist whose devotion to one subject destroys his interest in all others. The University Extension idea is as broad as human life and experience, and every force which quickens the popular mind is an auxiliary force to University Extension.

Association Local has made a gift of \$250.00 to the University Extension Society, and this money has been devoted to the working-men's centre in Kensington.

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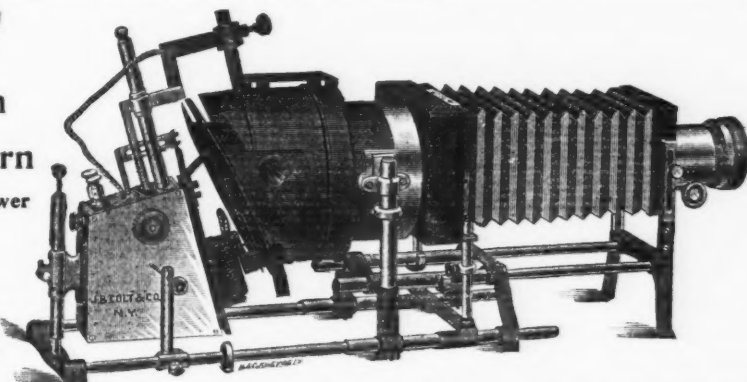
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Hebrew Literature Society, 226 Catharine st.	Albert A. Bird . . . . .	Municipal Government in Philadelphia . . . . .	Mar. 13, 20, 27.
Kensington . . . . .	W. Hudson Shaw . . . . .	Elizabethan History . . . . .	April 17, 24, May 1, 8, 15.
Light House . . . . .	Edward T. Devine . . . . .	Representative Americans . . . . .	Feb. 14, 21, Mar. 13, 20, 27.
North Philadelphia, Broad & Diamond sts.	W. Hudson Shaw . . . . .	The Making of England . . . . .	Jan. 18, Feb. 1, 15, 29, Mar. 14, 28.
Peirce Schools . . . . .	E. D. Warfield . . . . .	Development of the United States . . . . .	Jan. 16, 23, 30, Feb. 6, 13, 20.
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Bangor, Me. . . . .	William M. Cole . . . . .	Unequal Distribution of Wealth . . . . .	Mar. 16, 30, Apl. 13, 20, 27, May 4.
Bradock . . . . .	Henry W. Rolfe . . . . .	Representative English Authors . . . . .	Jan. 16, 23, 30, Feb. 6, 13, 20.
Brooklyn Institute, 4 p. m. . . . .	W. Hudson Shaw . . . . .	Florentine History . . . . .	Feb. 28, Mar. 6, 13, 20, 27, Apl. 3.
Burlington, N. J., 3.30 p. m. . . . .	W. Hudson Shaw . . . . .	Florentine History . . . . .	Jan. 18, Feb. 1, 15, 29, Mar. 14, 28.
Camden, N. J. . . . .	W. Hudson Shaw . . . . .	The Age of Elizabeth . . . . .	Jan. 13, 27, Feb. 10, 24, Mar. 9, 23.
Chambersburg . . . . .	Edward T. Devine . . . . .	Representative Americans . . . . .	Feb. 17, Mar. 2, 16, 30, Apl. 13, 27.
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